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The Southern Highlander and His Homeland. By John C. Campbell. 8vo. 405 pp. $3.50 net. Sage Foundation, New York. 1921.

"Better Things." By J. Gregory Mantle. 12mo. 219 pp. $1.50. Christian Alliance Publishing Company, New York. 1921.

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America and World Evangelization. By J. C. Kunzmann. 12mo. 213 pp. United Lutheran Publication House, Philadelphia. 1921.

Church Cooperation in Community Life. By Paul L. Vogt. 12mo. 204 pp. The Abingdon Press, New York. 1921.

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The Rising Tide of Color Against White World Supremacy. 320 pp. 12s. 6d. Chapman & Hall, London. 1920.

History of the William Taylor Self-Supporting Missions in South America. By Goodsil F. Arms 8vo. 270 pp. The Abingdon Press, New York. 1921.

The True Church. S W. Hoste. 12mo. 155 pp. 3 shillings. Pickering & Inglis. London. 1920.

Christian Unity—Its Principles and Possibilities. 8vo. 386 pp. $2.85. Association Press. 1921.

Lectures on Systematic Theology. 8vo. 622 pp. $4.00. George H. Doran Company. New York. 1921.

MISSIONARY PERSONALS

Mrs. Helen Barrett Montgomery, President of the Baptist Woman's Foreign Mission Society, has been elected President of the Northern Baptist Convention for the coming year. Mrs. Montgomery received 939 of the 1100 votes cast.

Dr. Harry F. Rowe, acting President of Nanking Union Theological Seminary since the illness of President J. C. Garrett, has been made President of the institution.

Dr. James H. Snowden, Professor in the Western Theological Seminary at Pittsburgh, has been chosen editor of the new *Presbyterian Magazine*, established by the General Assembly at Winona Lake to succeed the *New Era Magazine*.

Dr. Cyril H. Haas, of the American Hospital at Adana, Turkey, has returned to his field after a furlough.

Dr. B. M. Tipple, of Rome, who has been honored by the King of Italy for his efforts in relieving distress, has also received a decoration from the Queen of Montenegro.

Bishop L. B. Smith, of India, has been called to represent his field at the home base, and for the present will establish headquarters in the Methodist Building in New York.

Dr. Sun Yat Sen has been elected by the Canton Parliament as President of the Chinese Republic. The Peking Government, however, refuses to recognize him.

Henry Chung, Secretary of the Korean Commission in Washington has been accorded the degree of Doctor of Philosophy by the American University.

Henry C. Wallace, Secretary of Agriculture in President Harding's Cabinet, is a member of the Board of Trustees of Cairo University. His father was also a trustee.

Dr. A. F. Kirkpatrick, the newly elected Moderator of the United Presbyterian Church, has been for thirty years a pioneer home missionary in the far northwest.

Rev. Harry Wade Hicks has resigned as Secretary of the New York City Sunday-school Association. The resignation was not accepted, but Mr. Hicks was granted a year's leave of absence in order to recuperate his health.

Rev. S. Heaslett, recently nominated as Bishop of South Tokyo, is the seventieth missionary of the Church Missionary Society to be raised to the Episcopate. During the war Mr. Heaslett served as chaplain with the Chinese Labor Corps.

Rev. K. Ibuka, D.D., former President of the Meiji Gakuin, Tokyo, has been elected president of the National Sunday-school Association of Japan.

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THE MISSIONARY

Review of the World

DELAVAN L. PIERSON, *Editor*

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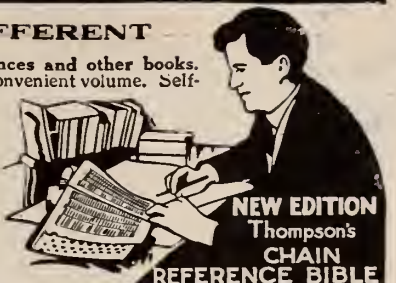

REPRESENTATIVES WANTED

MISSIONARY PERSONALS

Rev. Stephen van R. Trowbridge, Sunday-school Secretary for Moslem lands, is in the United States on furlough after an unusually difficult term. While carrying on the regular Sunday-school work, he has assisted in relief work, first at Port Said and later in Palestine, where he held the office of major in the British Army.

Rev. Mills J. Taylor, Associate Secretary of the United Presbyterian Board of Foreign Missions, sailed August 15th to visit the stations of that Board in Egypt, the Sudan and India.

Rev. Ernest W. Riggs, President of Euphrates College at Harpoot, Turkey, has been called to be Associate Secretary of the American Board in Boston.

Rev. George T. B. Davis, international secretary of the Pocket Testament League, plans to devote three years to travel in different parts of the world in an endeavor to promote a revival of Bible reading. Mr. Davis, with his mother, eighty-five years of age, and Dr. G. C. Cossar of Scotland, has gone first to Australia.

Rev. George S. McCune, Principal of the Presbyterian Boys' Academy at Syenchun, Korea, has been elected as President of Huron College at Huron, South Dakota, and has taken up his duties there.

Rev. E. M. Poteat, D.D., until recently one of the secretaries of the Baptist Board of Promotion, will spend a year in China, teaching and preaching.

Mrs. George W. Coleman, first Vice-President of the Woman's American Baptist Home Mission Society, has recently been elected President of that organization.

Dr. J. Lovell Murray, Educational Secretary of the Student Volunteer Movement, has accepted the position of Director of the Canada School of Missions, which is to be formed in Toronto through the cooperation of the foreign mission Boards, women's societies, and five denominational theological seminaries in Toronto.

Mr. John D. Rockefeller, Jr., will attend the dedication of the Peking Union Medical College, erected by the China Medical Board of the Rockefeller Foundation. Among other trustees of the College who will attend are Dr. James L. Barton, and Dr. George E. Vincent, President of the Foundation.

Ted Mumby, star wrestler on the University of Indiana team, will go to Lucknow, India, as a professor in the Methodist College.

Mrs. Fred B. Fisher, wife of Bishop Fisher of the Methodist Mission in India, died at Darjeeling on June 9, from influenza.

ONE OF THE OLD THINGS PASSING AWAY IN JAPAN

This is one of the objects connected with worship at the great Nikko Temple, Japan. As old things pass away, will the new things of Christ replace them?

THE MISSIONARY
REVIEW of the WORLD

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ARE THERE ANY CHRISTIAN NATIONS?

WHAT makes a Christian nation? Are there any with a right to the name? Beyond dispute there are non-Christian nations—those in which the rulers and the majority of the people do not recognize Christ as the revelation of God or the principles of Christ as the law of life.

But are there any Christian nations? Great Britain has an "established" Christian Church. America recognizes God in law courts, requires the reading of the Bible in public schools of some States, professes to follow the main teachings of Christ in the laws of the land and in dealings with other nations. Abyssinia, Greece, Roumania, Bulgaria and some Latin American countries recognize a close union of Church and State. But do any of these things constitute a Christian nation or a Godly nation?

The evidences of a Christian are harmony with God as revealed in Christ and acknowledgment of His supreme authority. God's character is revealed in the fact that "He so loved the world that He gave Himself for it." Do nations today show Godliness by giving as Christ gave? Great Britain gave herself to save France and Belgium, and America gave freely of her men and money to save Europe and the world from ruthless and barbarous militarism. Was this giving incidental or characteristic, was it self-interest or was it self-sacrificing? Is the United States of America justly accused of loving Mexico—not the Mexicans—for the oil and the mines that are there, while not ready to show a sacrificial love for Syria or Armenia? Is it true that a mandate might cost too much? Does Great Britain love Mesopotamia because there is oil there, and South Africa because of the diamond and gold mines, while she does not love Armenia because only poor Armenians are to be saved there?

Nations and individuals need to accept God's estimate of values and to follow Christ in their spirit of sacrifice. Will nations ever insist that men in authority manifest truly Christian principles and express Christian ideals in their dealings with other peoples? No nation and no man is truly fit to govern if ruled by materialism and self-interest. India and Ireland, Cuba and the Philippines would welcome a government that unselfishly devotes its knowledge and resources, as Jesus Christ used His wisdom and power to save.

THE BIBLE IN PUBLIC SCHOOLS

BY the Constitution of the United States, Church and State must be kept under separate control. The Church is not taxed for the State, nor is the State called upon to support the Church. The State does not control the appointments and utterances of the Church, nor does the Church dictate the legislation and appointments of the State.

This does not mean, however, that the State is to be irreligious, or even non-Christian; or that State institutions shall disregard the laws of God or the religious education of youth. The United States of America was, on the contrary, founded as a Christian nation, with Christian ideals and institutions. No late comers by immigration, birth or training should be allowed to deprive coming generations of their Christian birthright—education and opportunity—in harmony with the laws of God and teaching of Jesus Christ.

The place of the Bible in the public schools has been a mooted question, but it is those who would tear down ideals and existing institutions who would relegate the Bible to oblivion. In many states the reading of the Bible in the public schools is required, but it is done in such a manner by non-Christian teachers that the benefit is lost. It is possible, however, to make the religious education of children both delightful and profitable, and the Bible may carry its own message if read intelligently and reverently.

From Texas comes an interesting illustration of what may be done by a man of Christian character and energy. Mr. G. A. F. Parker, President of the Western National Bank of Hereford, Texas, tithes his income and endeavors to put his money where it will do the most good. Some years ago he decided to try to get the Bible into the schools of Hereford. He interested others and they succeeded in starting a Bible course with the result that today Bible study is elective in the High School, but in the grammar schools all students are required to take it. In the High School there are two forty-five minute periods a week for Bible study, and of a total attendance of about 250, sixty-five are enrolled in these classes. The pupils are given examinations on the Bible every two months, as they are examined in other subjects.

In the grammar schools there are two twenty-minute Bible classes a week. The children are taught the books of the Bible by divisions, memorize four or five Psalms in a year, and a great many verses, with their locations. They are given an outline on the way of salvation, memorizing the verses that go with each step. They are encouraged to study at home, and those who cannot read are told to ask their parents to read to them and to locate memory verses; a means of interesting the parents also.

After Mr. Parker had supported this work for a year, the churches asked for the privilege of supporting it and are now doing so. The superintendent of schools reports an improvement in the discipline of the schools since the children began to study the Bible, adding that he would never again superintend a school where he could not get the Bible into it.

Why should not other cities and towns accomplish similar results?

INVESTIGATING THE CITIES

SOCIAL surveys have become the fashion. They are valuable in disclosing facts but unfortunately many of these facts are never used as the basis for action by social and religious forces. The expenditure of money and effort is justified only by the practical use made of the surveys. One of these now in progress in Cleveland, Ohio, is overhauling the police department, the criminal courts, the penal institutions and is studying the bearing of politics on the criminal situation. It is said to be the first investigation of the kind undertaken in any American City.

Dean Roscoe Pound, of the Harvard Law School, is working in cooperation with Professor Felix Frankfurter, Raymond Fosdick of New York, Reginald Heber Smith of Boston, and other experts who are backed by the Cleveland Foundation with adequate funds and prestige.

Albert Sidney Gregg, in describing this survey in the *Christian Endeavor World,* says that during the past year there have been a succession of daring hold-ups and robberies, mostly to steal payrolls, with numerous murders and assaults, culminating in a murder in which Chief Justice McGannon, of the municipal courts, himself, was implicated. Police say the judges are to blame for the miscarriage of justice in many instances because they fix low bail for men with criminal records. The judges charge that the police fail to get sufficient evidence to convict or to hold the accused men for the grand jury. It is common to hear certain lawyers and politicians mentioned as "crooks," and yet their critics know that nothing can be done with them, for they are careful to "keep within the law." For instance, a lawyer showed to Mr. Gregg his book with a retainer of three hundred dollars and explained, "The man who gave me that retainer came

in as a total stranger. He announced that he had been told that I was 'safe.' Then he stated that he expected to operate as a 'second story' man in East Cleveland, and wanted to retain my professional services in advance. If he was caught within three weeks, it was my duty to handle his case. If I was not called upon in that time, the money was mine without any further obligation. Now what can you do about it? I don't know that the man was a house-breaker. I only know he said he was one. You can't do anything to me, because you are unable to prove that the man who retained me actually stole anything. I never saw him again, and you can't find him. Even if you could, he would not talk. So there you are."

Dean Pound and his fellow workers have been going through the records to locate friction and lost motion in the judicial machine. How far they will go in running down individual offenders who have been tampering with the machinery is a matter of conjecture. Including all city and county officials, relations and parasites, they must deal with a small army of fifteen or twenty thousand men and women who are bound together by a common love for their jobs, party fealty, and fear of the "higher ups." While the investigators have no power to compel the attendance of witnesses or to examine them under oath, they can demand the official records.

Civic forces are being massed in the Civic Welfare Council to carry out any recommendation that the investigators may make. The State legislature is in session, and several lawmakers are pushing bills to make it harder for habitual criminals to get out of penal institutions after serving a few years, and to take up "lost motion" at other points.

Investigations are expensive and necessary from a governmental point of view, but no permanent reforms can be looked for until men's hearts are changed and they are brought into right relation to God.

CAUSES OF THE REVIVAL IN KOREA

IN SPITE of persecution—perchance in part because of it—Christianity continues to progress in Korea. In this number of the REVIEW a missionary describes the wonderful forward movement in the Presbyterian churches. Other missions also report a decided awakening of interest in Christianity or at least a general eagerness to hear the Gospel message. The *Korean Mission Field* contains the following encouraging statement:

"Last summer reports of great meetings in Pyeng Yang, with something like one thousand 'decisions' sounded like a dream or fairy tale to those in the extreme south of the peninsula. But last fall we went from church to church and saw gathered crowds numbering from one-third to four and five times the usual congregation; and noted representatives of the best classes,—the wealthy, the old Chi-

nese scholar or the modern school teacher, substantial citizens or progressive young men and school boys.

"In Pulkyo—a large and important center where we have never been able to get a foothold—a near-by church rented a large tile-roofed building and packed it to overflowing three or four nights—in fact almost half the crowd could not get in, and the leading citizens of the community were there long before time to begin. On the third night, when decisions were called for by passing slips of paper—30 men, 30 schoolboys and 30 women, a total of ninety, gave in their names as wanting to 'believe.'

"In another village an uneducated but zealous brother began gathering congregations three months ago, and today they have a congregation of from sixty to eighty in a building for which they have paid yen 90, with more borrowed on the best land mortgages and the seals of a dozen substantial citizens of the village.

"A third village was visited by a native preaching band, and the wealthiest and most prominent citizen, with four or five others, decided to accept Christ and has been attending a near by church ever since. Several other villages report similar results and churches that had almost been abandoned as dead are reported as flourishing. Christians that have been expelled from the roll are returning and preaching with an amazing zeal."

The cause of this mass movement seems to be the desire of the Koreans for some power and comfort that must be found in some source outside of themselves and their Japanese rulers. The first tide toward the Christian Church seems to have come many years ago from a desire for knowledge and a sense of poverty; the second mass movement came in 1907 largely from a hope for freedom from Japan's domination by closer union with foreign Christians. When this political hope failed to be fulfilled there was a falling away. Today the religious awakening seems to be due to a sense of spiritual need, and a conviction that the great desideratum and hope for betterment is a closer fellowship with God. The Koreans see in Christians an element of courage and power that is lacking in others. Christian standards are recognized as right and Christian education produces strong, patriotic, useful men and women.

The Koreans are realizing more and more that while the missionaries will not promote political agitation or endorse rebellion against constituted authority, nevertheless Christian teachings foster the spirit of liberty and enlightenment, and give power to the weak.

STUDENT WORK IN AUSTRIA

BEFORE the war the Austro-Hungarian empire had a population of about forty-five million. Now Austria has only about six million people, half of whom live in and near Vienna. The Austrians believe that their only hope of survival is to become a province of Germany, otherwise they believe that economic ruin will overtake them. There are three principal political parties: (1). The German National party which is anti-Semitic and has as its main object union with Germany. It is not monarchical, but favors a republican form of government. (2) The Clerical Christlich Soziale party, which is monarchical and against political union with Germany. This party was in favor of the war whereas the German National party was opposed to the war. This is also anti-Semitic. (3) The Social Democratic party, which favors union with Germany and a republican form of government. Politically its members have the same platform as the independent Social Democrats of Germany. Both this party and the German National party are anti-clerical, though not anti-Christian. The largest are the second and third parties which take turns in the government. At present the clerical party is in power. The German National party is strongest in the provincial towns. The clerical party has its strength among the peasants, while the Social Democrats are found chiefly in Vienna and other industrial centers.

In the universities the same three parties exist, but the strongest is the German National party. Jewish students have also a party in the universities. In the University of Vienna there are 11,000 students, half of whom are Jews. The higher institutions of learning enroll 21,000 students in Vienna, of whom about 5,000 are foreign students.

Recently Robert P. Wilder, the secretary of the Student Volunteer Movement of North America, has been conducting meetings for students in Central Europe. The Y. M. C. A. placed a hostel at the disposal of the Christian Student Union of Vienna which has about 200 students in touch with it. The secretary of the Student Christian Union has secured the names of 200 students who expressed their interest in the Christian Student Movement and hopes that most of them may enter Bible groups.

There is a great need for student relief. A daily breakfast is being served to 6,500 students of whom 3,900 are in Vienna; also 600 are receiving evening meals. It is said that eighty per cent of the students in Austria have an income below the existence minimum. During the past winter sixty per cent could not study in their lodgings because of neither light nor heat.

Mr. Wilder also attended a leaders' conference in Sonntagberg where there were forty delegates from Greece, Jugo-Slavia, Bul-

garia, Roumania, Hungary, Czecho-Slovakia, Poland and Austria, including also a few speakers from Switzerland, England and America. There were discussions on such topics as ethical problems, relation to the Church, personal work and prayer, finance, social service in connection with Y. M. C. A. and Y. W. C. A. hostels; and Bible study. Already there are evidences of the far-reaching effects of this conference which might be repeated each year in order to win students to Christ and train them for service as leaders and for the healing of the nations.

PROGRESS IN DUTCH MISSIONS

THERE are about two million Roman Catholics in the Netherlands. They are represented in foreign mission fields, principally in the Dutch East Indies, by 2,300 workers, 1,000 of them women. In America for twenty-five million Protestant church members the same proportion of missionaries (1⅙ per thousand) would mean an army of 28,050 American foreign missionaries in place of 11,000.

Holland Catholics are not less zealous in home mission efforts, for the Dominicans are at present holding "missions" in many places to acquaint the nominal Protestants and others with Catholicism. Many places in Dutch political life are occupied by Roman Catholics, including the Premier, the speaker of the Second Chamber and members of the State Council and the higher courts. The slogan of some of the most zealous "Ultramontanes" is to bring the Netherlands once more under the Papacy. Orthodox Protestants of Holland should become more zealous in their evangelistic labors, for there seems to be no Protestant Home Mission organization of national scope. This work is left to local societies, so that comity and cooperation are unknown. Even the evangelical national Church has been unable to amalgamate their various "societies," although they have a union Training School near Leyden. Four different societies have adopted the *Nederlandsch Zendingsblad* as their organ. Another encouraging sign in the direction of cooperation is the fact that last year at Modjo Warno, Java, a conference was held of all the orthodox Protestant workers engaged in mission work on that island. Matters of common interest were discussed in a fraternal manner, such as the organization of the native churches, exchange of church letters and the maintaining of the mission schools. Recent legislation of the Dutch Parliament has placed the schools maintained by Roman Catholics and orthodox Protestants on a parity with the public schools. As a result, mission schools in Dutch possessions receive subsidies, but Missions find it a burden to increase their income sufficiently to meet the demands of the government as to equipment, buildings and salaries.

Dutch giving for missionary purposes is not up to the level of American Christianity. Among the "gifts" for missions we not only read of half-penny contributions but also of donations of canceled postage stamps and old tea-lead. One of the smaller missionary monthlies is still called "*Het Penningske,*" and calls for contributions of *one cent per week* (about one-fifth of an American cent). Fortunately things are changing in the missionary activities of the Reformed Churches of the Netherlands.

THE JEWS IN NEW PALESTINE

ZIONISTS estimate that the Jews are returning to Palestine at the rate of 60,000 a year. Rev. S. B. Rohold, formerly of Toronto and now of Haifa, Mount Carmel, Palestine, writes that eight hundred Zionists "Halutzim" or Pioneers, arrived in one week. The place seems filled with these young men and women. They are idealists, many of them being highly educated, university graduates, doctors of law and philosophy. They are working in Palestine as common laborers, at four shillings a day, building new highways, breaking stones, sleeping in the fields at night—all for love of Zion. The leaders estimate that fifty per cent of these Halutzim will die of hardship and disease, but they are ready to make the sacrifice. They are singing again the songs of Zion and are learning again to use the Hebrew tongue.

These young Jews are open to the Gospel message, for they are looking toward the future. The British Jews Society has opened a "Mount Carmel Bible School" where English, Arabic and Hebrew are taught. The school is located near the reputed "Grotto of Elijah," and is the center for evangelistic work. Bible training and tract distribution. Haifa is proving to be, says Mr. Rohold, an ideal center for Christian work for Hebrews. The question is: if these young Hebrews are idealists, can a Christian missionary reach them? There is a great opportunity if missionaries do not meddle with politics, or take sides in the disputes of the different communities. The Zionists are not bigots, and not materialists, but they are possessed with a spiritual longing and an open mind. They have lost faith in the old rabbinical traditions, but they have not lost respect for things sacred, as is the case with young British and American Jews.

The country is empty of Hebrew literature. The New Testament is welcomed, and they gladly pay for a copy. This gives a living point of contact with the Zionist-Halutzim.

Besides the fine Bible School on the slope of Mount Carmel there is a reading room in the heart of the old city of Haifa. Here come all classes of people as well as all nationalities, and engage in interesting discussions on the Messiahship of Jesus Christ.

The Government recognizes three official languages: English, Arabic and Hebrew. All notices, proclamations and ordinances are printed in these three languages. In the courts all three are used. None of the Halutzim will speak any language but Hebrew. They seem to despise Yiddish, but wish to know English and Arabic. The Bible is the only textbook in the school. The assistant is a gifted man, a native Christian, and has been asked to teach in one of the leading Jewish schools, although he is known to be a Christian missionary.

The medical work will prove a great boon to the poor people, especially the women and children. The great need is for a Christian nurse. Visits will be made from time to time to the neighboring colonies, villages and small cities, with particular attention to the Halutzim who are working on the road making.

The lot of the Jew who returns to his own land is not an easy one. In addition to poverty and hard work he meets persecution from Moslems and Christians who oppose his return. Some of the inhabitants have taken to wearing crosses and painting the symbol on their doors in order that they might not be mistaken for Hebrews. So bitter has been the opposition that following the fatal affray between Jews and Arabs in Jaffa immigration was temporarily suspended.

There is a deep seated antagonism on the part of the Arabs to any effort to realize the hopes of Zionism. The third Arab Palestine Congress, held at Haifa, sent a protest to the British Government against making Palestine a Jewish national home. In reply, Sir Herbert Samuel has issued a statement to the effect that it is not the British intention to create a Jewish commonwealth in Palestine, but only to open the land to those who seek there a home and a refuge. This declaration has caused some dismay in Zionist circles, and there is a split in the Zionist camp between those who wish to make Palestine a national home and those who only seek to unite and help Jews, irrespective of their abode. In the meantime, in spite of the antagonisms and the scheming of men, the plans of God are being worked out.

MODERN MOVEMENTS AMONG HINDU WOMEN

INDIA, the land of child marriage, of enforced widowhood, of the purdah, of the degraded temple devotees, of the suttee—this land is witnessing an awakening of womanhood to larger privileges and responsibilities. Mrs. L. P. Larson read a paper at a recent meeting of the Bangalore Missionary Conference in which she mentioned seven Hindu women's associations in Bombay, four in Bangalore and many in other cities. A few years ago a deputation of Indian women called on the viceroy to ask for educational facilities for girls equal to those provided for boys. There are today many women leaders who are graduates of universities and are masters of

both English and the vernacular, as well as others who know only their native tongue. There are Hindus, Parsis, Moslems, Christians and Jews, but as a rule the Parsis and Christians are the best educated and are the forward moving spirits in reforms. The widow of Justice Ranade of Bombay, is doing much to improve the condition of her less fortunate sisters.

The Poona Seva Sadan society is one of the most successful of Hindu women's organizations. The objects of the society are:

To educate women by means of regular classes and institutions started to impart instruction of a religious, literary, scientific, medical and industrial character, and to teach them the principles of first aid, hygiene, sanitation and domestic economy.

To widen the range of women's knowledge by means of starting libraries, organizing lectures, issuing publications, books, magazines, etc., etc., and by undertaking tours, excursions and other popular methods of education.

To enable women to participate intelligently in all domestic, social and national responsibilities, and to inculcate in their minds principles of self-reliance and mutual helpfulness.

To train women to render, in a patriotic spirit, educational and philanthropic service to the motherland, i. e. their brothers and sisters, especially in backward areas, and also especially on occasions of wide-spread public calamities.

To help in the promotion of national work, in all these and similar ways, for the social, material and educational uplift of Indian women.

Further, "The Society, as a body, shall keep itself aloof from all political, religious and sectional controversies and shall carry on its work, which is mainly educational, social, charitable, etc., etc., on strictly law abiding and non-sectarian lines; so as to faithfully follow its mottoes, which are: *"One at core, if not in creed,"* and *"Life is a trust for loving and self-sacrificing service.*

This work of the Poona women includes hostels for girls and widows with classes suited to their needs; as well as for married women. Though many classes are represented, Brahmans predominate and all have Brahman food and observe the ordinary home life of Brahmans. Nearly 900 women are regularly taught, many of them wholly at the expense of the school.

There is great need for more Christian work among the women of India to prevent the leadership from falling into the hands of those who are modern but who have not Christian motives and standards. Few women missionaries come into contact with the better educated and the higher caste Hindu women in their homes. There is therefore need for the best type of education, through Christian schools and colleges, for those women who seek the training that will fit them for leadership.

WOMEN SORTING TEA IN A JAPANESE TEA HOUSE

Christianity's Impression on Japan

REV. D. B. SCHNEDER, D.D., SENDAI, JAPAN

For thirty-three years a Missionary of the Reformed Church in the United States and President of the North Japan College

JAPAN has by this time become a strong and virile nation. She has a stable and efficient government, an able judiciary, and an excellent police system. Life and property are as safe as in America. She has a fine educational system that effectively reaches 98 per cent of her children of school age, and places facilities for the various forms of vocational and other higher education up to university grade, within reach of a large proportion of her young people who are able to avail themselves of it. Japan is rapidly becoming one of the most literate nations of the world. Her postal, telegraph, railroad and other means of communication are well developed, her industries are growing by leaps and bounds, and her commerce now extends over the whole world. Japan was also one of the five great powers that surrounded the Peace Table at Paris.

What impression is Christianity making upon this rising nation? Christian missionary work has now been carried on in Japan for over half a century; what results are there to show for it, and what are the prospects of the ultimate success of Christianity in this leading

nation of the Orient? It is one of the largest questions of modern history. Not since her entrance into the Roman Empire in the fourth century has Christianity faced any one proposition so great as this.

In the first place, Christianity has grown up with modern Japan and has become extensively interwoven with her very life.

In Japan's modern *political life* Christianity has been a distinct factor. Marquis Okuma, one of the most prominent of the makers of the modern political history of Japan, was a pupil of the famous missionary Verbeck, and his intimate friend. The making of Sunday the official weekly holiday, which is making such a vast difference in the history of Japan, was brought about by Christian influence. When the question of putting into the constitution of the land a guarantee of religious liberty hung in the balance, the efforts of a number of Christian men, Japanese and others, turned the scale. In the national House of Representatives during the thirty years of its existence there have always been from ten to fifteen Christian men, and they have always been prominent. The first speaker, Mr. Nakajima, was a Christian, baptized by Dr. J. P. Moore of our Reformed Mission. Two other Christian men, Kataoka and Shimada, have been speakers, the former elected four successive times, and greatly esteemed. Some men, like Shimada, Nemoto and Ebara have been members continuously from the very beginning. Shimada has stood as the great champion of liberal and progressive ideas in government, of every form of social reform and amelioration, and, in recent months of the League of Nations Covenant. Nemoto during all these years has been fighting intemperance and social immorality, and by sheer persistence has succeeded in having important legislation placed upon the statute books. Ebara, long a member of the lower house, was elevated several years ago by direct nomination by the emperor to the House of Peers. This simple, straightforward, fearless Christian old man has stood consistently for the best things. I once spoke about him to a Sendai member of Parliament, himself a Buddhist who belongs to the same party, and he said, "Oh yes, we of my party all respect him; he is like a pastor to us."

Again, in Japan's *educational history* Christianity has played its part. Many of the early educational ideas, ideals and aspirations of the nation were inspired by the great missionaries of that time, such as Verbeck, Brown and Hepburn. Verbeck helped to plan the institution out of which the present great imperial university has grown, and was a professor in it. A great Christian educator from America, David Murray, was specially employed by the government to be the expert assistant in planning the national educational system. The great Christian mission schools, like the Doshisha, the Meiji Gakuin and the Aoyama Gakuin, exerted a great influence upon the national education. Remarkably influential have the Christian girls' schools been. Up to about twenty years ago any education above the

elementary grade was considered unnecessary for girls. But largely through the results shown by the Christian girls' schools the government and people woke up to the value of higher education for women, and now in every province throughout the empire there are from one to five schools for the higher education of girls. At the commencement of one of the Christian girls' schools in Sendai a governor said some years ago, "You have shown us the way. By your excellent schools you have revealed to us the benefit that our homes and our nation will derive from the higher education of our girls, and now we too are establishing higher schools for our girls."

In *social reform and philanthropic activity* Christianity has been by far the dominant factor in modern Japan. There is much of this kind of work in Japan now, but the leadership in it all has been practically all Christian. The temperance movement, the opposition to licensed prostitution, rescue work among fallen women, orphanages, homes for discharged prisoners, leper asylums, and relief measures in times of famine, flood or earthquake disaster have all been started by Christians and are still mainly led and sustained by them. Many of the works of philanthropy are now being imitated by the Buddhists, and still more the central government and provincial and municipal governments have begun to take up systematic relief and social welfare work on a large scale, but the people they look to mainly to carry out these measures are Christian men and women. In the bureau of eleemosynary work of the Department of Home Affairs in the government the majority of the leading officials are Christians, some of them like Tomioka, veterans in this kind of service.

In *literature,* finally, the influence of Christianity has also been undoubtedly profound. Some of the most famous writers like Tokutomi and Nitobe have been Christians and some of the most widely read novels like "Ichijiku" have been what may be called Christian novels. The reading of Tolstoi has been phenomenal, and the extent to which this has affected Japan's own output of literature cannot be estimated. The literature of the feudal age in Japan was permeated through and through with Buddhism; a high authority has said that the spirit of the literature of new Japan is predominantly Christian. Of course it must be recognized that the realistic, naturalistic literature of continental Europe has in recent years affected Japanese literature greatly, but that does not negate the fact that Christianity has supplanted Buddhism in Japanese literature and is today a very great influence.

Christianity a Real Factor.

In the second place, in the Japan of today Christianity is a great and real factor in the life of the nation. For example, in the city of Sendai, there are to be found Mr. Yabunchi, an official who ranks

with the governor, and who is a sincere, simple-hearted Christian, ever faithful to his church; Mr. Suzuki, who for twenty years has been editor of the largest newspaper in North Japan, and stands for Christian principles straight through; Prof. Majima, head of the department of chemistry in the Imperial University, and a scientist of the first rank, who is a humble, devout, earnest Christian. There are five Christian men on the staff of the Imperial University in Sendai and there are half a dozen physicians, several lawyers, some prominent business men, and there is a group of very influential Christian women, among them two wives of members of Parliament, who are making themselves decidedly felt in the life of the city. Some years ago there was appointed to Sendai a governor who had been known to be hostile to Christianity, but in Sendai he has taken an attitude of friendliness, and even helpfulness to the Christian cause.

A SHINTO RELIGIOUS LEADER

In the capital city, Tokyo, there are strong Christian forces at work. There is, for example, the church of Rev. Mr. Uyemura, one of the leading Christian workers in Japan. That congregation of some seven or eight hundred members is as healthy, sincere and virile a congregation of Christian people as can be found anywhere. In its membership are included members of Parliament, prominent lawyers and physicians, university professors, wealthy merchants, and many other people that go to make up an ideal church. Every Sunday the church is filled with a congregation of people listening eagerly to a simple Biblical sermon. Is such a church not a factor in the life of the great city? Or take the Council of Federated Churches. This is a body of leading pastors who not only deliberate about church affairs, but who fearlessly express themselves about national and international affairs. They are a factor that has to be reckoned with by government authorities. The Y. M. C. A. work and the work of the Salvation Army are making a distinct impression upon the life of the city. In the furtherance of principles of democracy and brotherhood strong Christian men are making themselves powerfully felt. In this respect the man now most conspicuous is Professor Yoshino of the Tokyo Imperial University, converted to Christianity some twenty years ago in Sendai through a Bible class for

government college students. There is probably no man in Japan today that has a wider hearing than he. He is concerned not only about national but also about international affairs. No other man's voice is so loved for a just and helpful attitude toward China and Korea, and so determined against militarism, aggression and oppression. There are many Christian men on the staffs of the daily newspapers of Tokyo, the managing editor of one of the largest ones being a former student of North Japan College.

The present Premier, Mr. Hara, was baptized a Christian when a youth, and the wife of the present minister of foreign affairs, Mrs. Uchida, is a graduate of a Christian girls' school and a very earnest Christian. The Japanese ambassador to the Court of St. James is a Christian. Much has been heard about the atrocities perpetrated by the Japanese authorities upon the Koreans, in the effort to put down their independence movement. Last year a new governor-general, Baron Saito, was appointed, with the idea that reforms should be made. On the evening before he left for his new post he at his own request had an hour's conference with a Japan missionary, and in Korea after that he had frequent conferences with Korean missionaries, and although all abuses are not yet corrected, it is unanimously conceded that the new governor-general is sincerely doing his best to give the Koreans a good, humane government. And what is the secret of it? Is it not at least in part because he has a Christian wife, a graduate of a Christian girls' school? In all Japan's international relations Christians figure and have their influence.

DR. NITOBE—A CHRISTIAN RELIGIOUS LEADER

The total number of baptized Christians in Japan, all told, is yet less than a quarter of a million, out of a population of sixty millions. But far beyond what would be indicated by mere numbers the influence of Christianity is profound and wide-spread. A prominent Tokyo pastor recently said that when once the number of Christians reaches one million it will dominate Japan.

This reassuring result is not due solely to the direct work of missions. Christian influences have been entering Japan in many ways—through intercourse with Christian nations, through the edu-

cation of Japanese young men in Christian countries, through the inflow of Christian literature, and in many other ways. Then in addition, quite early in the history of modern Japan, several groups of virile young samurai became Christian converts. One group sprang up in Kumamoto in the extreme southwest, through the Christian earnestness of a Captain James, a teacher of English in a government school. Another group originated in Yokohoma under the influence of Dr. Brown of the Dutch Reformed Mission, and another group under the leadership of Dr. Clark, employed by the government for six months to start the agricultural college of Sapporo. From these groups came such Japanese Christian leaders as Kozaki, Ebina, Harada, Uyemura, Ibuka, Honda, Nitobe, Sato and a number of others. These men rather than the missionaries have been the conspicuous, able and virile leaders of Japanese Christianity during the past thirty years. It is a remarkable phenomenon in the history of missions.

For over thirty years now the Miyagi Girls' School has been giving Japanese girls a higher education, and at the same time transforming their lives. Practically all go out as Christian converts, but in addition to this their ideals of human life, their ideals of the home and of society at large, are made entirely new. These girls are now becoming scattered more and more especially over North Japan. Everywhere they are a new influence. Everywhere their children become raised in a new way. It is a remarkable work. Finally, the North Japan College, now having a history of thirty-four years and a student body of 625 young men, has been transforming young lives and instilling into them Christian principles and Christian ideals. There is now scarcely any place of importance in all North Japan where North Japan College graduates or former students can not be found, and everywhere, like the young women, they are a new leaven. In Tokyo also they are gradually rising into prominence. And in Korea, Manchuria, in China and in America they are found, everywhere living what they learned through the patient, systematic training of North Japan College.

What can be said of the Reformed Church work can be said of the other missionary work that is going on in this rising empire of the East. Christianity will triumph in Japan. "Other foundations can no man lay." It is the one way of salvation for Japan. This is not only the conviction of the missionaries; it is also the firm conviction of the Japanese Christians, and it is for this reason that many of them work so earnestly and feel so much responsibility. But more than this, many of the thinking people of Japan who are not Christians are coming to the same conclusion. Some years ago a man by the name of Tokonami was sent to America and Europe to study the moral foundations of these Western countries. After a careful study he returned to his country and reported that that which is at the

basis of all that is good in these countries is the Christian religion. The public addresses which he made and the book which he wrote made a profound impression upon the thought of Japan. Last fall two delegates that returned from the Labor Conference at Washington made a similar report. Japan has been trying various things. She has tried science; she has tried a revival of Confucianism and of Shintoism, and she has tried nationalism. But the thinking people of the nation are coming to realize more and more that all these things are foundations of sand, and that Japan needs Christ for the true development of her national life.

Finally, however, one thing must be remembered. The way of winning Japan for Christ is the way of the Cross. Japan must be shown the heart of Christ. A young girl of our Sendai Girls' School was ill with tuberculosis last spring. Her missionary teacher and friend visited her several times daily, disregarding the remonstrances of her fellow-laborers. For months this continued, but at last the girl died a death strangely happy because of the devotion of her missionary friend. She had seen the heart of Christ through her friend. There is a Japanese professor in the North Japan College who in addition to teaching his classes has three large group meetings of students each week, teaches a large Bible class every morning, teaches Christian morals in the post office school twice a month, teaches the Bible twice a month to two groups of Imperial University professors and students, has students and others coming to him constantly for personal conference, writes letters of encouragement to the Japanese evangelists in the field, and has written one of the best selling books for the Christian Literature Society of Japan. Some one said to him recently,

"Mr. K. you are burning yourself out."

"Oh, that's all right," he said; "if I burn myself out, that's all right."

That is the way, and it is worth while. We admired the noble devotion of those who went across the seas to stake their lives that war might come to an end and that the world might be safe for humanity. But the inbringing of Japan and the Orient into the Kingdom of God is a mightier enterprise even than that, more fraught with blessing to humanity. At the conclusion of Bishop Bashford's great book on China, written in the year 1918, he says, "Today we are in the welter of the great war; tomorrow will be the time of reconstruction; and the day after will be the struggle between the white and the yellow man. But if we of Christian America are faithful to the trust that is committed to us, if the work of Christian missions is pushed in Japan and China, as it can well be by highly favored America, that 'struggle' will be only a generous rivalry between the people of the Caucasian and Mongolian races in the great work of establishing God's Kingdom upon earth."

The Present Situation In Japan

BY REV. PAUL M. KANAMORI, TOKYO, JAPAN
Author of "The Three Hour Sermon," Etc.

MILITARISTIC Japan is opposed to Christianity. There are, however, many officers of the army and navy, as well as private soldiers, who are Christians. They are not persecuted, and often Christian officers hold positions of high trust in military circles. Japanese officials are not, as a rule, opposed to Christianity. In the last four years I have visited all parts of the country, holding meetings, usually in theatres, and always have had police protection and cooperation. The Minister of the Interior is my friend, and he at one time invited the principal representatives of three religions to confer with him as to the best solution of Japan's problems, moral and spiritual. Some officials of course are unfriendly to Christianity, but not the majority.

Forty years ago when I was a student, almost all the educated men of Japan were under the influence of such scientists as Herbert Spencer, John Stuart Mills and Darwin. Any student who was not familiar with Spencer's "First Principles", or Mills' "Economy" was not regarded as educated. Today the leaders of Japan, in the government or out of it, are under the influence of agnostics and materialists. A rush for wealth and worldly power is the natural result, and the effect on the spread of the Gospel is very damaging. For any man or any nation to have no higher ideal than to acquire wealth and attain material power means a one sided civilization, lacking entirely in spiritual discernment.

There is industrial unrest in Japan as in America, especially in commercial and manufacturing centers, but the Japanese, as a rule, are farmers so that the greatest power of the country lies in her agricultural interests. Although there is industrial unrest, and strikes are common, Japan is young in commercial enterprises and there is as yet not the extent of overcrowding in her cities such as exists in America and England. The rapidly increasing growth of commercial centers may help the progress of Christianity since it is easier to reach people when congregated in whole communities, than it is if they remained in remote villages, surrounded by heathen influences. It is difficult to say which is the better for the spread of Christianity —rest or unrest. If people are too restful, they become apathetic, but if they are at strife with each other and with their condition they are usually not open to Christian influences. If we work faithfully among these men and women of Japan we have confidence that our efforts will be rewarded.

Almost the whole country is under the influence of false religion. Constantly some new leader comes to the front, saying: "I am God," "I am Buddha," or "I am Christ," and gains a large following. Many win a reputation by healing the sick. A sect known as *Tenriko,* similar to Christian Science, was founded forty years ago by an ignorant woman, the wife of a farmer. This sect now has over 4,000,000 adherents, and four or five thousand churches. Every year they send out more than 600 missionaries. The Protestant Christians of Japan number about 100,000—a mere handful among the 60,000,000 population—one Christian to 599 non-Christians. But the factor that is really undermining Christian faith is destructive criticism, shaking faith in the Bible and Christ as the divine Saviour. Buddhism and all other false religions attack us from without and we can fight them squarely, but when destructive criticism comes into the Church, it is like an assault from within, and is most damaging. Destructive criticism makes worldly-minded and materialistic Christians.

Forces Helping Christianity

The Japanese are eager for modern civilization and recognize Christianity as the real source of western progress. They reflect that if they are to secure the fruits of Christian civilization they must plant its roots in their country. On the other hand, however, Japanese observers see evil things in Europe and America. They see that Christian lands have many of the same abuses as their own country, especially in the great cities, and begin to doubt whether Christianity can do everything that is claimed for it. A Commission of Japanese statesmen, non-Christians, came to America to observe how far Christianity dominated the life of the nation. They saw everywhere worldliness, amusement places crowded on Sunday, while churches were almost empty. They saw oppression and misunderstanding and wrong doing in industrial, political and social life, and concluded that after all Christianity had not brought perfection. Being non-Christian, they found what they were looking for, and of course, their investigation was superficial.

Japanese leaders are disturbed as to the coming generation. Old men have Buddhism, Confucianism and Shintoism; but young men and young women have nothing to guide and strengthen them and they are going on the rocks. When I present the claims of Christianity to these leaders they say: "Christianity is crumbling in the lands where it once held sway. How then can we urge a decadent philosophy upon our wide-awake young men?" Thus many are maintaining that a nation can become civilized and powerful without Christ.

American racial prejudice and discrimination on the Pacific Coast is another great hindrance to the spread of Christianity. Many

Japanese statesmen have said that if America would only remove this racial discrimination it would have more influence for Christ than sending a thousand missionaries.

Many Japanese have a great consciousness of failure and a need for religion to enforce moral teaching, especially among the younger generation—not definitely for the Christian religion but for some religion if the people will accept it and observe its precepts. This is a powerful force operating for Christianity. The Japanese see that missionaries exert a helpful moral influence upon those who come in contact with them. My association with Dr. Pettee and his family as friends for more than thirty-five years has had a greater influence upon me than any book I ever read. One gets an intellectual impression of Christianity through books, but a *living idea* comes through such family life as is seen in a truly Christian home. Non-Christian Japanese look upon the work of Japanese Christians as helpful. They do not consider it a very important work, the number is so few, but no Japanese will go so far as to say this work is evil. Few great men are actively engaged in definite Christian work, and our influence is very limited. We cannot begin to talk of the influence of Christianity until at least one-tenth of the whole population is in the Church. If we can convert 6,000,000, we can then perhaps tell whether a Christian influence is being exerted.

Need for More Missionaries

A great harvest time is coming. For the past fifty years the missionary's work has been chiefly plowing and seed sowing. Now the harvest time is at hand, and at such a time we need more laborers than in the time of seed sowing. The reaping must be done quickly, lest the crops be destroyed by the winter rain and frost. It is a fatal mistake to think that Japan does not need more missionaries.

There is also a great need for Christian education and for Christian literature. Much can be done through literature, for the Japanese are a reading people. It is my ambition to reach 2,000,000 through the spoken Gospel message, but I hope to reach 18,000,000 through the printed message. The whole nation is now so receptive that one may go anywhere and preach Christ and find listeners. This is one of the great encouragements. In one Tokyo campaign out of 3061 decisions for Christ, more than 2000 were educated young men and women. This proportion was true in all parts of the country.

In answer to the question: "What is the chief obstacle to Christianity in Japan today?" I can only say that it is the same the world over—*Sin*. This is the real stumbling block. The Holy Spirit must first convict the Japanese of sin, then they can be influenced for Christ. It is not necessary to spend much effort on secondary things —Preach the Gospel.

A GATHERING OF CHRISTIANS IN NORTH KOREA

Christianity In Korea Today

BY REV. W. A. NOBLE, SEOUL, KOREA
Missionary of the Methodist Episcopal Church.

RECENTLY an unlettered, country preacher appeared in Seoul, the ancient capital of Korea, where literary culture and a social code are the iron standards by which sermonizers and other public speakers are judged. He knew nothing of the subtilities of rhetoric, but preached with such a sense of divine revelation that the old aristocratic families of Seoul gathered eagerly to listen. Soon one of the largest churches of the city was filled with an audience representing all classes, until finally it was necessary to move the pulpit to the door, so that crowds both within and without could hear. This marked the beginning of Korea's present revival.

This most remarkable religious awakening in a remarkable missionary land is notable in calling together the largest crowds, in attracting more extended interests, and in having greater practical results than any previous revival. That which swept over the country, into China and down into India in 1906-7 was tempestuous, and many of the scenes of early American revivals were repeated. Mental distress and physical agony were at times outstanding features

and during the services, men and women would often suddenly be overwhelmed with remorse and fall to the floor in a swoon. On recovery they would appear to be soundly converted. The present movement is no less soul-searching, but it is much quieter. An outstanding leader of the former religious awakening was a blind Korean; the leaders of the present revival are plain, humble men, whose only message comes from an inner vision. In a spirit of amazement at their own new understanding of the Word, they are telling the story of Christ to multitudes.

WHERE SOME KOREANS WORSHIP

Wayside images of Korean Plague Destroyers where offerings are made.

Most of the results of the early movement were confined to the Christian communities, but the present awakening reaches large sections of the non-Christian people. A Korean leader writes that one Mission organized a special campaign among non-Christian villages. They began last fall, carrying a tent and stove from village to village. After erecting the tent and building a fire in the stove, the leaders would play the cornet and sing to collect a crowd, after which a sermon would be delivered. During a period of five months, over ten thousand believers were added to the Church. Where these new followers numbered one hundred or more a church has been erected, so that nearly one hundred churches were organized during that period.

Last year one mission reported an addition to its church membership of twenty-five per cent. This advance in religious fervor and in church membership has occurred in the midst of deepest distress among the Korean people. Over large sections of the Christian Church most of the pastors were made political prisoners. Many of the leading laymen were also thrown into prison under suspicion of having promoted the Independence Movement. From one district, only two men reported at the Annual Conference. They received their appointments, and on returning to their work were arrested and thrown into prison. Concerning the situation following that date, the missionary in charge of the work writes as follows:

"Just as our city class and revival was to begin two of the three city pastors were arrested. That left one pastor and one missionary

for the class teaching, the afternoon meetings, and the night evangelistic services in five churches. Many said we would have to give up the meetings. At the first prayer service a small and very much discouraged group gathered. I gave a message that came to me in the night time as I thought over the situation. 'If we can get God's presence we can succeed without pastors or missionaries.' It was a meeting of power. Leaders were appointed for each church, laymen volunteered to do the preaching; preaching bands were organized and the result was the best class we have held, with well attended evening meetings; and over 700 seekers were enrolled. An unusually

WHERE CHRISTIAN KOREANS WORSHIP
A Korean family reading the Bible at home.

large percentage of these are still in attendance. At Samwha the regular evening attendance was over 500 and the daily study classes were attended by 150. The last day was the great day of the feast; and as Pastor Chang presented the call of God from Romans 12:1, nearly all present pledged themselves anew to the building of the Kingdom of God; and fourteen young men pledged themselves to the ministry if God and the church should so call them. Such was the spirit of the day that one said, 'this is the birthday of our work on the District!' "

Of the members of some groups of churches we may say, "these are they who have come out of great tribulations."

Living in hovels, erected in the midst of the ashes of burned vil-

lages, and in spite of the anguish over lost members of their families who have met violent death, these men and women have kept the faith: and they are preaching the Gospel till the ranks are being speedily filled with others. A fine example of the spirit of these days was the case of a political prisoner, a student who was arrested for shouting for liberty. While waiting in solitary confinement, he felt the necessity of preaching the message of spiritual hope. As in many prisons in all history, a system of communication was invented and this young man sent out his gospel message into other cells; and before his release there were replies from over forty men saying as a result of those appeals they had given themselves for the service of Christ.

Educational Situation.

On the first day of April, the annual opening day of all schools in Korea, the campus of the Pai Chai High School in Seoul swarmed with young men eager to be enrolled in the freshman class. More than eleven hundred crowded the rooms of the buildings, anxiously interviewing teachers and other students, each asking the question: "Will there be a chance for me?" Of this number 300 were chosen, making a total enrolment of the institution of 734. Eight hundred were told there was room for no more. Many young men turned away with their faces bathed in tears and returned to their homes bitterly disappointed. The disappointment was shared not only by their immediate families but also by their whole home community. Such is the feeeling toward Christian education in that land that Christian and non-Christian people of a village have the keenest interest in any boy who from among them is in attendance at one of our mission high schools; they refer to him as "our student." While Pai Chai was turning from its doors nearly four times the number of its freshman class for the want of room, other schools in all missions were having a similar experience.

At a meeting of pastors and teachers from two of our grade schools a short time ago in Seoul, the problem discussed was: "How can we keep these two schools going without funds from America?" The conference revealed the fact that these teachers were remaining at their post at a sacrifice of three fourths of their salary. They were undernourished and their families suffered for the lack of suitable food. Any one of these men could have gone out into the city and have earned more than a comfortable living. This situation had been going on for more than four years. The compelling ideas back of the sacrifice are loyalty to their faith and a determination to give the youth of Christian communities a chance. Their responsibility seemed especially insistent from the fact that the government provides educational privileges for only one in ten.

The Chosen Christian College in Seoul is the only Christian

WHERE CHRISTIANITY IS MAKING RAPID HEADWAY IN KOREA

A street in a Korean village. The houses are built of mud and sticks. The children lead a free and easy life. Many of these villages are becoming Christian.

institution of higher learning having the support of the several Mission Boards in Korea. To attend this institution is the consummation of the student's ambition. Many churches plan to send to America such graduate students as have the most promise for the completion of their education, even non-Christians joining with Christian families to furnish the necessary funds.

In the direct Bible study methods our system of education reaches down to the last man, woman and child in the home. They have the privilege of meeting for certain periods each year in class study. The courses of study reach upward to Central Classes, to the Normal Institute, the Bible Schools and finally to the Theological Seminary. The women end their course of study with the Bible School and the men pass from the Theological Seminary into the ministry. Into the ministry comes another class of men who graduate from the High School and College. The slogan in Korea today is, "*Educate the church membership.*"

Over twenty-five million pages of Christian literature were printed last year by the Christian Literature Society of Korea. This is suggestive of the hold that Christian literature has upon the Korean people.

The new spirit of Korea is shown by the launching of a magazine called, "The New Woman," edited by Christian women, graduates of "Ewha" College, Seoul.

The magazine carries a question department, is brightened by poems and has adopted the Western method of featuring a story. In an editorial the magazine says,

"For ages we have suffered and have been fettered by unbroken customs, so now we propose to lay aside these fetters and be free.....Men may call it revolt or rebellion: but for ages women have been treated like animals and have been under man's foot. Is this the result of righteousness and morality? .....The common idea is that man's character and physical development are superior and woman's inferior, hence everything is decided in man's favor. .....So it is the purpose of this magazine to discourage immorality and to stand for high ideals and morals; to the end that women may have equal responsibilities, equal opportunities for work and equal amount of leisure."

This language used by an editor of a woman's magazine in America might cause little attention, but it makes the Oriental gasp with amazement. This spirit is the direct result of missionary work, and is an almost unbelievable advance over the days of missionary beginnings forty years ago.

Christian literature has already had a powerful influence on the Korean language. Biblical expressions and Christian phrases have become interwoven with the language so that the people in their daily conversations are paying tribute to the Christian faith. They are thus gradually becoming familiarized with the ethics and the great doctrines of the Christian religion.

Archibald McLean---A Beloved Disciple

BY REV. JOHN GRAFTON McGAVRAN, M.A., INDIANAPOLIS, INDIANA

ARCHIBALD McLEAN'S ancestry may be traced back to the "McLeans of the Isles" whose habitat was off the west coast of Scotland. They were a rugged race, hard fighters, brief spoken, devoted friends, and mystics withal. His forebears from the Isles had settled in Prince Edward Island where, in the home of Malcolm and Alexandra McLean, Archibald was born on the twenty-sixth day of December, 1850.

The McLeans were of that staunch Presbyterian type from which so many Disciples have been drawn, and to which they owe so much of the best in their history. When about seventeen years of age, the young man, a carriage builder by trade, and some of his family united with the Disciples of Christ.

Archibald was one of a family of fourteen children. They all had to work for they seem to have had limited means. This must have been a great handicap in the matter of education. Notwithstanding difficulties he was able to graduate from Bethany College at the age of twenty-four and shortly after began his ministry as pastor of a suburban church. His early interest in missions is indicated by the fact that he, the pastor of a small country church, was one of those present at the organization of the Foreign Christian Missionary Society in 1875.

It was in connection with this missionary society, of which he was made the Executive Secretary in 1882, that he made his greatest contribution—greater perhaps than that of any other person—to the life of his own church. Dr. McLean was probably the most widely known Disciple and the one most largely responsible for bringing his communion into fraternal relations with all the other churches of Christ.

The Disciples had grown in numbers rapidly during the first half of the 19th century. The secret of that growth lay in their challenge to a divided Christendom to unite in order that the world might believe. The times were not ripe for union, but thousands joined their body—even although their plea did not seem to offer a practical solution of the problem. With considerable naivety they believed that this union could be accomplished by the repudiation of all creeds but the Bible and the abrogation of all authority outside that of the local church. These ideas led to the attempt to test all doctrine by the textual use of the Scriptures and all proposed church activities by the authority of the elders of the local congregation. Since they found no specific texts which mentioned the modern heathen world and no Scripture which authorized the organization of cooperating mission-

ary societies, there was considerable danger that the entire Disciple movement might become non-missionary if not anti-missionary. It was at this point that the young secretary, in company with many other men and women of like mind, accepted the challenge. If the great work of the Gospel was to be hindered and the Church perverted for want of Scriptural authority, he felt that that authority ought once more to be clearly set forth. In sermons, speeches, articles, books and in his prayers, he made the Bible the foundation of the missionary appeal. He was able to find missions in nearly every verse, and missionaries in almost every character of the whole Bible.* His appeal to the Word of God not only as warrant for missionary activity but as a final imperative was as keen as a flashing sword. His intensive study of the Old and New Testaments as missionary books was all that was needed to turn the current among the Disciples and they became an intensely missionary people.

Dr. McLean believed that people would respond to the missionary call if they knew the need and opportunity, and would work effectively if they knew more of the work already being done. He became a great student of the facts of missions and acquired a remarkable knowledge of the history of the Church. It is doubtful whether there is any important reference, in the published literature of the Church, bearing on missions, or the name of any authentically known missionary, from the time of the apostles to the beginning of modern missions, with which he was not familiar. He constantly drew lessons from the experience of other missionary societies. No missionary was ever rebuffed by him for suggesting that some other society or mission did things in a better way.

During the years 1889-1891, without relinquishing his secretaryship of the Foreign Christian Missionary Society, he accepted the presidency of Bethany College, his Alma Mater, a work for which he was eminently fitted. He was that rare combination—an educator of the highest type and an executive who commanded the confidence of men of affairs. There had been a budget of $7,000 when he began his work as secretary and the first missionaries had been sent out that year. When Dr. McLean took up the college presidency the society had missions in India, China, Japan, Turkey and several other countries. For two years he spent the five days at the college in administration and teaching and missionary correspondence, and gave his week ends and holidays to the mission office in Cincinnati. He found, however, that he must decide between the call of the college cloister and the call of the missionary forum and chose the latter as his greatest field of service.

The missionary and benevolent work of the Disciples was organized under many independent societies, but Dr. McLean felt that until his own church could become an example of union and cooperation,

* See "Where the Book Speaks," by A. McLean.

ARCHIBALD McLEAN—LATE PRESIDENT OF THE UNITED CHRISTIAN MISSIONARY SOCIETY

her message to the world on the subject of Christian union could not be fully effective. So for years he endeavored to promote cooperative movements which finally resulted in the formation of the United Christian Missionary Society. Dr. McLean also insisted that throughout the entire organization—missions, benevolences, church building and administration,—the women of the church should have equal representation with the men in personnel and in votes.

He was in an unusual way a man of prayer. He kept a list of the

missionaries of the United Christian Missionary Society and knew all the children's names. This list contained 281 names, not counting the children, and he prayed daily for each one by name, remembering their circumstances and needs. He had also a long list of families, and of preachers and secretaries of other Boards whom he kept in remembrance. This prayer life was not known to many and one often wondered how he could manage it in the midst of his regular work.

Dr. McLean was a man of very simple, almost ascetic habits. His rooms were plainly furnished. Books lined the walls, covered the tables, and sometimes even the floor. He would gladly sleep on the floor in another room in order to give his own bed to a guest,—leaving the impression that he had another equally comfortable bed. At one time he arose early to polish the shoes of a visiting Student Volunteer Secretary—as a service of large hearted hospitality. He gave largely of his income to build chapels and schools on the mission field and probably did not make personal use of more than 25 per cent of his salary as secretary.

He had a wonderful way with children. He was very "Scotch" at times and his manner appeared somewhat gruff to many, but little children seemed to understand him and the kindly smiling eyes. Directly or indirectly he put a missionary purpose into the minds of thousands of boys and girls who are now men and women of affairs. This man whose life seemed very lonely at times, with neither wife nor child, found children everywhere loving him.

He traveled extensively, visiting all the stations of the Disciples in the mission field except those on the Congo and in Tibet. He was a frequent and able contributor to the press, and was the author of several books of permanent value. "Where the Book Speaks," "Epoch Makers of Modern Missions," and his last book "The Primacy of the Missionary" are perhaps the most notable.

The first missionaries of his church went to the foreign field the year he became secretary and at the time of his death the Disciples had 281 missions in ten foreign countries.

The most outstanding characteristics of Archibald McLean are his abiding faith in the purpose and power of God to redeem the world and to make His Kingdom prevail, his passion for the facts of missionary history, his belief in the value of prayer, his Catholicity of spirit and his elimination of self. A great religious denomination whose members are not favorably disposed toward bishops knew him as "the Bishop" and recognize his influence as the most formative and fruitful in his generation—possibly in their history.

Christ's Program at Clifton Springs

THE ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION

Reported by HENRIETTA M. HYSLOP

THE thirty-eighth annual meeting of the International Missionary Union was held at Clifton Springs, New York, June 1 to 5, with about one hundred missionaries, on furlough, retired or under appointment, in attendance as guests of the Clifton Springs Sanitarium. The general theme of the Conference was: "The Adequacy of Christ's Program for the Present World Emergency." The frequent emphasis on the importance of the spiritual life of the missionary, and the loyalty of all to the authority of the Bible, were outstanding impressions of the Conference. Denominational distinctions were laid aside in stressing the fact that the missionary enterprise is no human undertaking, but the working out of a divine plan.

The opening address given by Rev. J. H. Franklin, D.D., Foreign Secretary of the American Baptist Foreign Mission Society is found on another page.

Sectional conferences were held each morning to consider different phases of the missionary problem:—administration, education, evangelism, women's work, literary work, philanthropy, medical work, colportage and publicity. General discussions followed, and the sessions closed with a half hour devotional period. The evenings were given to swift surveys of the problem, first by countries, next by activities and finally by lantern slides and motion pictures. The annual sermon was preached on Sunday morning by Rev. A. B. Winchester, D.D., pastor of Knox Memorial Presbyterian Church, Toronto. At the closing session on Sunday evening, thirty-three missionaries were introduced who expect to leave for their fields during the coming year. The following is a brief summary of the findings of the various sectional conferences:

MISSIONARY ADMINISTRATION

Dr. L. B. Wolf, of the United Lutheran Board of Foreign Missions, led this discussion as to (a) the relation of the missionary to the native church and (b) the status of the native church in matters of self-government. The following facts were presented:

In India in 1904, a union of seven different Presbyterian mission churches formed what is called the Presbyterian Church of India. Neither the Church in America nor the Mission Board dictates to this Church in any way. They have their own confession of faith, and control is vested in a joint committee with an equal number of Indians and missionaries. The Indians are expected to contribute one-fifth of the money needed. The Free Baptists maintain a mis-

sion in Bengal controlled by a committee of nine, of which eight are Indians and only one a missionary. The Lutheran mission retains control of funds devoted to hospitals, higher schools and seminaries, but their policy is for the Mission to decrease, and the Indian Church to increase. In Persia the control is in the hands of a committee of twelve, elected by the native church. No distinction is made between foreign and native. The Japanese are being allowed increased authority in the expenditure of mission funds and in Korea, the missions supply some financial aid, but most of the churches are self-supporting. Dr. Samuel Gurney, speaking for Rhodesia, said that the Africans are very slow to accept responsibility.

Education in the Mission Field

This discussion was led by Dr. Frank H. Sanders, Secretary of the Board of Missionary Preparation. An adequate educational program for the foreign field comprises (1) the education of the women; (2) the provision of well-equipped, model schools to serve as standards for other schools; (3) emphasis on agricultural and industrial work in order to lift the economic status of the people and (4) the development of adequate native leadership. These needs will be met as rapidly as the missionaries themselves will adopt cooperative plans. Agricultural and industrial work is most adaptable to cooperative effort, and there is a growing tendency on the field to put through schemes of educational advance, and to demand proper educational supervision. In China, the theological schools have shown a better spirit of cooperation than the medical or academic schools. Raising the economic scale of the people is recognized as the basis for improving religious conditions, but spiritual effort must not wait for this. There is the danger that parasites will be created unless native leadership is cultivated. Governments must be taught as well as people.

Evangelism

The discussion of the question: "How can Christ be presented in a way to compel attention and lead to definite decision?" centered around four principal points:—(1) The missionary must *live* Christ. During the war, the Y. M. C. A. in India was given permission to work among Indian troops only on condition that they did not try to propagate Christianity. After twenty-four hours of prayer, they decided to accept the opportunity, and for two years, although forbidden to speak His name, they *lived* Christ. This led to inquiry on the part of men who had returned to their villages, and many conversions were reported.

(2) The necessity of working *through* the native. Non-Christian lands must be led to Christ through the indigenous Church. The missionary's part is to train leaders, and to keep the fire of devotion burning in native Christian hearts.

THE MEMBERS OF THE INTERNATIONAL MISSIONARY UNION AT CLIFTON SPRINGS, NEW YORK, JUNE 1-5, 1921.

(3) The value of evangelistic campaigns, when all workers lay aside their regular program and unite in presenting the claims of Christ. Native Christians who can read teach selected portions to the illiterate, and they in turn teach others who go out in bands to the villages, telling the Message they have learned. This trains the native in soul-winning work.

(4) Music as an evangelistic agency. Mr. H. A. Popley's work in South India was commended. Africa's need of Christian lyrics was emphasized.

Literary Work

The most important literary tasks on the field today are (1) the preparation of suitable Christian literature, including a Christian news sheet, relating the Christian community with the outside world; (2) the revision of the Bible, so that it may ever represent the best attainable vernacular version; (3) the provision of adequate Biblical helps for the interpretation of the Scriptures and (4) historical and other educational books.

The indebtedness of the missionary forces to the organized Bible and tract societies was acknowledged. The need for a wholesome literature of an interesting type was referred to, and for this capable native writers must be brought to the front. It was urged that at least one worker in each mission be set apart to develop a literary program. The oriental mind responds very quickly to devotional literature.

Philanthropy

This form of mission work is the most concrete and convincing manifestation of the spirit of Christ. Famines in various lands, and epidemics, such as that of influenza in 1918, offer opportunity for demonstrating practical Christianity. The work for lepers in far eastern countries is one of the most Christlike and encouraging. The development of different phases of industrial work makes efficiency in mission administration possible.

Women's Work

The whole missionary problem resolves itself into the degree of consecration of the missionary. The question: "What new lines of work are possible for women?" turned the discussion aside from distinctively women's work to the relation of the new industrial and educational schemes to mission policy. There is a present tendency to exalt the intellectual and pass lightly over the spiritual. Experts in America who make up the Commissions now studying the foreign field would probably never have thought of certain methods, if the plain missionary had not first discovered them. Commissions are helpful in so far as they give a comprehensive, bird's eye view of the whole field, which the busy missionary cannot get. To *bring Christ*

to the people must be the primary aim. All other things are by-products. Hospitals and schools offer the greatest possibilities. The transformation of a child builds for the future more effectively than the winning of a grandmother of eighty. Not only is this true, but the child wins the mother and the grandmother more easily than can the missionary.

Medical Work

Reports from medical missionaries show that there is an ever broadening opportunity in this field. It was thought impossible for America and Canada to provide adequate medical help for the heathen world, and because of this it was urged that mission Boards do their utmost to train a sufficient number of local doctors and nurses to carry forward this great work. Nurses are being trained to do minor surgery. Ludhiana College for Women has accomplished the most of any single institution, but the Government seizes as many as possible of the graduates, to put them in charge of government hospitals at a large salary; so that it is difficult to secure them for mission work. They exert an unmeasured influence, however, in any position. It is imperative to educate the people as a whole to an understanding of keeping themselves well.

Dr. Lewis Scudder, of South India, corrected the impression that not much is left to be done in India along medical lines. The Government is doing a vast amount, but 90% of India's population is still out of reach of medical aid. Tuberculosis is a very serious problem in India, though little recognized. Missions have done almost nothing to combat it.

Conditions in Rhodesia are exceptional. The heathen there are not crying for medical help, since they attribute all disease to evil spirits who must be propitiated before a cure can be expected. The native fears to move to another locality, lest he put himself at the mercy of alien spirits. He fears contact with other sick persons, lest the spirit influence be complicated. Regular hospital work cannot therefore be carried on successfully in Rhodesia. Until this superstition can be broken down, the sick must be sheltered in individual huts.

A great deal of prejudice exists in some lands against the white doctor. Many go as adventurers, and the missionary must live down this feeling of distrust. Medical missions, in the last analysis, will fail unless the native is made to understand the purpose of it.

Colportage

The colporteur was considered from the following angles: (1) His stock—what it should include; the Bible to be supplemented by hymn books, periodicals (not exclusively religious), pictures and Scripture mottoes. (2) His training and motive. His methods must be scrupulously honest, and his character deeply spiritual.

Book stores may be the depots for the products of industrial schools; in addition to literature they may sell stamps, or such commodities as are consistent with the needs of the community. The management of book stores should be in the hands of the natives, under the general direction of the colporteur. Reading rooms and free circulating libraries are helpful adjuncts of this work. The surplus Material Department of the World's Sunday-School Association, with headquarters at One Madison Avenue, New York City, undertakes to interest the home church in forwarding periodicals, books and Sunday-school helps to all parts of the world field.

Publicity

Newspaper evangelism, by buying space in non-Christian papers to spread the Gospel, was heartily endorsed. Rev. Albertus Pieters has asked the Reformed Church Board for $40,000 for this purpose in Japan, where the reading public numbers about the same as in the United States. The larger use of the Post Office in all lands for the dissemination of Gospel literature was advocated. The type of missionary addresses in the home land was also discussed. It was thought that statistics should be sparingly used, and illustration more freely.

Power

The general discussions held on each morning of the Conference brought out many helpful suggestions. Mr. David McConaughy led the discussion on "Enlisting *Life Power, Money Power,* and back of both, *Prayer Power.*"

The missionary ranks may be reenforced by sending representatives home from the field; by interesting boys and girls of the public schools, particularly the high schools; by stimulating missionary education in the home and Sunday-schools; by sending young people to summer schools of missions to catch the missionary spirit and by cultivating Bible study.

The money power of the Church can be stimulated by reading contests on stewardship, by charts, by urging ministers to preach more on tithing and by publishing lists of needs which can be met by a definite sum of money. It is possible to do more in cultivating stewardship in the infant church on the foreign field than in America, where habits are fixed. The last word in tithing is found in Salt Lake City among the Seventh Day Adventists.

Another helpful discussion brought out what has been done and may be done to develop (1) a self-propagating church; (2) a self-supporting church; (3) a self-governing church.

The secret of all self-propagation is *life*. We must work with the idea that the time will come when the missionary will withdraw. There are four steps in missionary training:

Work for the native
Native works with the missionary

The missionary works with the native
The native does the work

D. L. Moody said that he would rather put ten men to work than do the work of ten men. It is difficult to draw the line between helping the native and letting him go alone, but it is the difference between carrying a child until he cannot stand on his legs, and allowing him to get a few bumps in learning to walk. Furthermore, the native must give some kind of return for help received, in order to make him value it. Burma has 600 self-supporting churches out of 800. This is a record for the foreign mission field. Paul established *churches*, not missions. We must get away from the habit of talking about "native helpers." Missionaries are the helpers of the natives. A church established on this principle will be self-propagating, self-supporting, and self-governing. Dr. Scudder, chairman of the Native Church Board in the Arcot Mission, South India, has never had to use his veto power in ten years, because the natives have taken their responsibility seriously. This Indian Church is raising 40% of all the money used in its activities. The ten years just passed have brought greater development along this line in India than the fifty-seven previous years, due largely to the fact that Indians are steadily taking over the work.

The World Crisis and Christ's Program was the topic for joint discussion on Saturday morning. In view of the tremendous strain under which the missionary lives, the conservation of his physical strength is of great importance. While on furlough he needs to be rebuilt. As someone said: "He needs new tires, new spark plugs, more gas." He should be allowed opportunity for this renewal.

The missionary should understand the laws of the country in which he lives; he should know conditions in all parts of the world, should secure large maps and study them. He should cultivate an understanding of the intellectual life of the people among whom he lives. Preeminently, he must keep close to the Master. This can be done by taking a little time alone each day; by realizing his own need; and by Bible study and prayer. A business man who gives $90,000 a year to Christian work out of an income of $100,000 says that he cannot conduct his business without Bible study and prayer every day. Prayer is *fundamental*, not supplemental. We sometimes start an undertaking and if it goes awry, we ask God to come to the rescue. First *wait on God;* find out what *His plan* is, then go confidently forward.

The Christian problem differs in every age. The emphasis is now on the Social Gospel. Every mission station is a social service station. This is as it should be, but the man or woman who is solely a social service worker is of little use on the mission field.

The Present Emergency

A rapid survey of the Emergency and how to meet it was given by countries on Thursday evening. Speaking for Africa, Rev. Merlin W. Emnis, of Angola, said there was an old understanding of truth and morality among the Africans, but that "Big Business" and European customs of the baser sort had broken these down. Nothing but Christianity can take their place. "Big Business" understands that the African is valuable and may be converted into money; therefore the necessity for evangelization is immediate and vital. The "Forced Labor" proposed by the Portuguese at the present time for Angola would make conditions worse than in the days of slavery. The Christian Church must back what it has begun.

Dr. Samuel Gurney of Rhodesia said that the emergency in South Africa is that of a country in transition. All the area is parceled out to European countries. The British rule is of all others most fair to the native. The sweep of Mohammedanism from the north and the grafting of European vices to native immorality constitute a very real emergency in South Africa.

Miss Blanche Bair of Korea said that probably that persecuted land will lead Asia in spirituality. In Japan, it took the missionaries twenty years to get the first convert, in China an equal period, but in Korea they had two Christians the first year. Korean Christians are *Bible* studying Christians, *praying* Christians, *tithing* Christians and *witnessing* Christians.

Rev. H. C. Schuler reported that results in Persia refute the assertion that a Mohammedan never becomes a Christian. Persia is the only missionary field with a Mohammedan government. Turkey and portions of India have as large a proportion of Mohammedan population, but are not under Mohammedan rule. In Persia, the civil law makes apostacy from Mohammedanism a capital offense. One emergency is to break this law.

Chile was represented by Miss Florence E. Smith, who said that 98% of the country is Roman Catholic, but not more than 50% attend church. The missionary program must be *constructive*. Whatever is wrong will fall of its own weight when better conditions come in. Chile's system of high school education is second to none, but their primary schools are most inadequate. There is 60% of illegitimacy and 60% cent of illiteracy.

Rev. C. H. Heptonstall spoke for Burma, and compared the Karens with the Koreans in their eagerness to receive the Gospel. The same problem exists there as in India—the desire for self-government and control of schools.

Mrs. J. K. McCauley emphasized the fact that Japan is not to be feared. The military party is deplorably at fault in international

relationships, but the Home Office is earnestly desirous of maintaining justice. Many of the officials are wholly friendly to Christianity.

Rev. W. O. Elterich gave the following factors in the present awakening of China: contact with western nations; the revolution; the dynamic influence of the students. The conservatism of the Chinese has made missionary work difficult, but sweeping changes are taking place among all classes. C. T. Wang, a high-minded Christian, who may be China's next President, has said that "Christianity is the only hope for China."

Rev. John P. Davies called attention to the broad tolerance of China's young men in their conception of religion. They place Christ in the same category with Confucius, Buddha and other leaders. Christian theology ought not to be omitted in the missionary program, and there should be a thorough-going conception of what Christianity is—a deeper conviction on the part of the missionaries as to what is essential.

Miss Louise Miller emphasized the need for more doctors in India. In an average city hospital in America, there may be 250 doctors for a few hundred patients; in India, one doctor often sees 200 patients before luncheon. This need was also stressed by Dr. Raymond Cottrell. Four to six times as many infants die in India during their first year as in America. The natives notice that the children of Christians live, and it impresses them. Not every one is interested in changing his religion, or in industrial or educational improvement, but all are interested in getting rid of pain. Medicine is thus a vital agency in reaching the souls of the people.

Rev. H. C. Velte spoke of an awakened nation, and an awakened church in India. This brings a largely increased task. Three things must be done in India: (1) Make every effort to gather in the multitudes from the low caste communities. Some of the methods may not be approved. One day when a missionary was examining candidates for baptism he heard a sharp cry in a nearby house. Asking what it meant he was told: "Oh, one of the men you baptized the other day is just trying to make his wife 'understand.' Later the wife applied for baptism. (2) Maintain and strengthen the work of schools and colleges. Win the *intellect* of India. (3) Develop the latent power of the Indian Church.

Continuing this rapid survey with the emphasis on activities, Dr. Lewis Scudder told of the formation of the South India United Church about twelve years ago. There are now two hundred or two hundred and fifty thousand Indian Christians in this Church. It has a General Assembly, and is related to no other body. Today, there is talk of uniting with the Church of England organization of South India. Every advocate of it is an Indian, and every opponent a missionary.

Agriculture is the ultimate answer to the problem of raising the

native's economic status in Africa, according to Rev. Merlin W. Ennis of the American Board Mission in Angola. The Angola native began his history as a warrior; after that he became a trader, in slaves, ivory and rubber. Slavery is now prohibited, the rubber industry grows deader all the time. The African must now be put on an independent footing by teaching him how to grow food stuffs that will sell; to improve his seed; to use the ox for field work instead of women; to plow instead of hoe and to use the milk of cows, which they have never done. The government should do all this, but most of the governments are interested in the profit from forced labor. By carefully selecting seed for ten years, Angola corn is now the marvel of all Africa. Cotton that is salable can now be grown. All this has a direct bearing on the upbuilding of a strong native church.

Professional education was discussed by Prof. J. C. Garritt of Nanking, China. The world has always depended upon leaders. We are coming to realize the necessity for training specialists in every line in China and other mission fields. Temptations assail students who come to America, and many of them lose the fine flavor of their Christian devotion. Also they tend to become *denationalized* and find it difficult to get back into touch with their own nationals. We are therefore working out plans which were unthinkable thirty years ago. One hundred high grade institutions are under way, where men and women are trained in all lines of research work.

One great need of China is that of Christian homes. An experiment was tried at the Shanghai Baptist Theological Seminary. Twelve married students were invited to bring their families to live on the campus, with the idea of training these future preachers' wives to be home makers. This required also the providing of a kindergarten day school. Mothers were taught hygiene, personal and general, the care of infants, danger from flies, etc. Music was taught, so that they could appreciate the value of singing in the home. The greatest resource of China is her womanhood. It is the missionary's privilege to develop that resource.

The Y. M. C. A. as an auxiliary of the Church has great value. It must be recognized that young men need to *play*. The Church has not time to direct recreational activities. If the Church undertakes to do this, religion must to some extent "go by the board." In India and China, the Association is perhaps the most helpful element in handing over the work of the Church to the people.

Relief work, both war and famine, have shown the message of Christianity and cemented friendship with America.

At the farewell meeting for outgoing missionaries several speakers were introduced who touched briefly on conditions in the lands to which they are returning.

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Missionaries Present at Clifton Springs Conference, 1921

There were in all eighty-six missionaries present, representing fourteen different fields and eighteen missionary societies.

Those returning to their fields this year are marked with an asterisk (*)

Name	*Years of Service*	*Board*	*Field*
Allchin, Mrs. Geo.	1882	C.	Japan
Allen, Rev. Ray	1886-1888	M. E.	India
Bair, Miss Blanche	1914-1920	M. E.	Korea
Bannerman, Rev. Wm. S.	1890-1896	P.	Africa, Alaska
*Bell, Miss Ada C.	1915	So. B.	China
Biglow, Miss A. M.	1891-1916	C.	Africa
Breckinridge, Miss C. S.	1910-1913	U. P.	Egypt
Byork, Rev. John	1898	M. E.	India
Church, Miss M. A.	1909	Ind.	India
Cottrell, A. Raymond, M.D.	1913	Ch. B.	India
*Clarke, Rev. Wm. P.	1891	C.	Greece, Turkey
*Clarke, Mrs. W. P.	1900	C.	Greece, Turkey
Clark, Mrs. I. Brooks	1906-1918		
*Davies, Rev. John P.	1906	B.	China
*Davies, Mrs. John P.	1906	B.	China
Dethridge, Miss Harriet	1910	B.	Japan
Dowsley, Mrs. A.	1876-1894	E. C. S.	India, China
*Elterich, Rev. W. O.	1889	P.	China
*Elterich, Mrs. W. O.	1889	P.	China
*Elterich, Miss Helen B.	1913	P.	China
*Ennis, Rev. Merlin W.	1903	C.	Africa
Files, Miss M. E.	1887-1915	M. E.	Burma
*Folsom, Miss Ellen A.	1896	B.	India
Fredericks, Miss Edith	1915	M. E.	China
Garritt, Rev. J. C., D.D.	1889	P. N.	China

Name	*Years of Service*	*Board*	*Field*
Garritt, Mrs. J. C.	1889	P. N.	China
*Glover, Miss Ella E.	1892	M. E.	China
Gotwald, Rev. Luther A.	1921	U. L.	India
Griffin, Rev. Z. F.	1883-1909	B.	India
Griffin, Rev. Mrs. Z. F.	1873-1909	B.	India
*Gurney, Rev. Samuel, M.D.	1902	M. E.	Africa
Hance, Miss Gertrude R.	1870-1889	C.	So. Africa
Harned, Mrs. Mary E.	1887-1888	M. E.	Africa
*Heponstall, Rev. C. H.	1893	B.	Burma
*Heponstall, Mrs. C. H.	1893	B.	Burma
*Holman, Miss Charlotte T.	1900	M. E.	India
Hondelink, Rev. Garret	1903-1918	R. C. A.	Japan
Hondelink, Mrs. Garret	1903-1908	R. C. A.	Japan
*Huntley, Mrs. G. A.	1897	B.	China
Jones, Mrs. E. V.	1913	M. E. So.	China
Kinzley, Miss K. M.	1907	M. E.	India
Knowles, Miss E. L.	1881-1916	M. E.	India
Laflamme, Rev. H. F.	1887-1905	C. B.	India
Latimer, Miss L. M.	1870-1897	M. E.	India
*Lide, Miss Florence C.	1913	B.	China
*Loher, Miss I. G.	1892	M. E.	India
*Mason, Miss Clara A.	1912	C. B.	India
*Mateer, Mrs. Ada Haven	1879	P.	China
McCauley, Mrs. J. K.	1877	P.	Japan
McConaughy, David	1889-1902	Y. M. C. A.	India
*McGill, Miss Georgina	1912	B.	India
McLeish, Miss Eva	1912	C. B.	India
Merritt, C. P. W., M.D.	1885-1895	C.	China
Merritt, Mrs. C. P. W.	1885-1895	C.	China
Minniss, Miss Laverne	1896	B.	China
Miller, Miss Louisa A.	1913	U. L.	India
Moyer, Miss Jennie	1899	M. E.	India
*Northcott, Miss F.	1913	B.	China
Patton, Miss Lulu R.	1908	P.	China
*Peterson, Miss Emily L.	1913	P.	India
Quickenden, Miss Kath. S.	1899	C.	India
Sanders, Rev. Frank K., D.D.	1882-1886	C.	Ceylon
*Schuler, Rev. H. C.	1899	P.	Persia
*Schuler, Mrs. H. C.	1885	P.	Persia
Scudder, Lewis R., M.D.	1888	R. C. A.	India
Shaak, Miss Tasie	1917	R. C. U. S.	China
*Smith, Miss Florence E.	1895	P.	So. Amer.
*Stacey, Rev. Hubert G.	1909-1919	Y. M. C. A.	India
Stone, Rev. J. Sumner, M.D.	1880-1888	M. E.	India
Stone, Mrs. J. Sumner	1885-1888	M. E.	India
*Storrs, Mrs. Charles S.	1917	C.	China
*Sullivan, Miss Lucy W.	1888	M. E.	India
Swan, Mrs. Anna Y. Davis	1879-1888	C.	Japan
Thompson, Miss Mary A.	1869-1872	C.	China
*Tyler, F. Webster	1917	G. M. S.	Africa
Vernon, Rev. W. Roy	1913	B.	Africa
Vernon, Mrs. W. Roy	1913	B.	Africa
*Velte, Rev. H. C.	1882	P. N.	India
*Velte, Mrs. Charlotte	1889	P. N.	India
Waite, Miss Caroline E.	1899-1914	D. R.	Africa
Walker, Mrs. E. D.	1892-1918	Ind.	Africa
*Wolters, Rev. K. L.	1904	U. L.	India
Wells, Mrs. Charlotte J.	1910-1915	F. M.	Africa
Wilson, Miss F. O.	1889	M. E.	China
Winchester, Rev. Alex. B.	1887-1889	C.	China
Williams, Mrs. Alice M.	1891-1912	C.	China
Wolf, Rev. L. B., D.D.	1883	U. L.	India

Guest of the Union—Hyslop, Miss Henrietta M.—Missionary Review of the World.

KEY TO ABBREVIATIONS

B. Baptist. B. C. Canadian Baptist. B. S. Baptist South. C. Congregational. C. E. Church of England. Ch. B. Church of the Brethren. D. R. Dutch Reformed. E. C. S. Scottish Episcopal. G. M. S. Gospel Missionary Society. Ind. Independent. M. E. Methodist Episcopal. M. E. S. Methodist Episopal South. M. F. Free Methodist. P. Presbyterian. R. C. A. Reformed Church in America. R. C. U. S. Reformed Church in United States. U. L. United Lutheran. U. P. United Presbyterian

The Way Out of the Present Emergency

Abstract of an address delivered at Clifton Springs, New York, June 1, 1921.

BY REV. JAMES H. FRANKLIN, D.D., NEW YORK
Secretary of the American Baptist Foreign Mission Society.

WHEN, in July, 1914, I took passage from New York on a small Norwegian steamer, expecting to visit various countries in Europe, the head lines of the papers told of a war cloud in the Balkans. But there had been war clouds in the Balkans frequently, and no world-conflagration had followed. More than that, a famous Brooklyn preacher had declared that we would never have another great war because it would be too terribly destructive. Submarines would obliterate navies; air ships would blot out armies and cities; business men would not any longer tolerate such destruction. It developed, however, that air ships could not easily destroy armies nor obliterate cities, and that submarines could not sink the navies, and that the kings of commerce too often became profiteers. When our little ship reached Bergen, Norway, some men were saying, "Civilization has failed"; others were saying, "Statesmanship has failed," and others, "Christianity has failed."

The last statement was promptly met with the question, "When has Christianity been really tried?" It is true that individuals here and there have tried it, but it is a narrow way and few be they who have tried a Christianity which demands complete self-renunciation. It is certain that it has never been tried to any great extent in international relationships. From the viewpoint of the Orient, the white man has had claws and teeth in his dealings with certain parts of the world.

Over four years later, soon after the Armistice was signed, it was my privilege to visit many of the battle fields of France while they were still unsalvaged and the trenches were unfilled. The instruments of death were still in evidence. Some of the fields were still bestrewn with unexploded shells, hand grenades, gas masks, deserted tanks and other implements of death. Bodies of soldiers, buried hurriedly in the midst of battle, were being exhumed. It seemed like the Golgotha of the nations, with the blood spots still visible. The countless white crosses which never failed to say to me, "We are the dead," made it a veritable via Dolorosa.

When one stopped to ask the cause of the conflict which had brought such terrible suffering, the answer was always the same—whether from German, or French, or Austrian, or English, or American—selfishness. Some one wanted more than others thought was due; some one was charged with trying to control the commerce of the world.

In Europe again last summer I found conditions worse, in some respects, than immediately after the Armistice. Money had depreciated unbelievably in its value. There was dire need of proper food and clothing, and that need was the basis for international uncertainty. When millions of children suffer and starvation faces them, their parents can hardly be expected to respect a government, or governments, unable to give relief. Perhaps nothing better can be done to stabilize conditions in Europe, and thereby to help stabilize conditions the world around, than to help the suffering peoples of Europe. Men will fight for a change in conditions when they cannot secure bread for their children. The people themselves did not create the conditions which resulted in such terrible suffering. A few political leaders were largely responsible. The masses do not hate each other when left to themselves. Suspicion is sown in their hearts, often sown by their leaders, prompted by some selfish purpose. In the last analysis, human selfishness is the prime cause of the present emergency.

Looking out over the world today, we find racial jealousies and "a rising tide of color." It is evident that, unless brotherhood is made to prevail between the nations and the races of different colors, nothing short of absolute destruction of modern civilization can be anticipated; nothing less than perdition for humanity lies ahead if something is not done to promote human brotherhood, regardless of race, color or creed.

Here is the great emergency which confronts us. How shall we meet it? Some are crying for an increase of armament. Some are telling us that the white man must prepare for a contest with the yellow man to determine who shall be the master of the earth. Such a policy means the slipping back into absolute barbarism. We who hail the power of Jesus' name declare that there is but one remedy for the world's ills, and that remedy is the application of the teachings of Jesus Christ in all human relationships.

David Harum was right: You can never have an honest horse race until you have an honest human race. Thoughtful men in all parts of the world are seeing clearly that Carlyle was right when he declared, "The soul of all improvement is the improvement of the soul." They are appreciating the words of Herbert Spencer who declared that there is no political alchemy whereby golden conduct can be secured from leaden instincts. These are but faint echoes of the words of the Man of Nazareth, "Ye must be born again."

Last year I was a guest with forty other men at a dinner given by a member of Parliament in the British House of Commons. Representatives of almost every country in Europe, including Germany, France and Austria, of England, Scotland and Ireland, and of Canada and the United States were present. The after-dinner speeches by several members of Parliament were all to the effect

that, apart from the spiritual renewal of humanity, there is no hope for abiding peace. This is true with reference to all our relationships—political, commercial and social. The human heart must be made better. The question, therefore, is this: Where can humanity find a remedy for the sin of selfishness, which is the fundamental cause of our disturbances? Where is improvement for the soul of humanity to be discovered? The missionary forces, and Christian men in general, reply that nothing less than the spirit of the Christ of Calvary is sufficient to meet the needs of the world.

In the late afternoon of Good Friday, 1919, I saw men in American uniforms digging on St. Mihiel battle field. "What are they doing?" I inquired. "Taking up the bodies of American soldiers buried under shell fire, to give them burial in a military cemetery." A half hour later we came to the cemetery and looked, for a few moments, on the bodies of our men who had left America in a blaze of glory, had been killed in the great conflict and were buried hurriedly where they fell. For several months those bodies had been under the soil of France. As I looked for a moment on the blackened bodies, I found myself saying, "Here I stand on the Calvary of the nations, and it is Good Friday. What can prevent a recurrence of such a terrible holocaust? Nothing less than the Spirit of Christ on Calvary can prevent it." I found myself repeating the words of an eminent American journalist, when the war was blackest for us. Colonel Henry Watterson used these words in an editorial in his paper, the *Louisville Courier Journal:*

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and one only, can arrest the descent and save us. That is the Christian religion.

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ, and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world, that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the lowly Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault."

It is a comfort in the midst of this grave emergency to discover that statesmen, philosophers, editors, commercial advisors, and others are saying that the Spirit of Christ is the only solution for the world's problems. If these men are right, there is a tremendous challenge to the missionary forces to take Christ and His Cross to the ends of the earth and to see that they are applied to all human relationships.

Some time ago a prominent Boston paper declared in a full-page Sunday editorial that if we can only know what a man thinks of God we can know what that man's character is. The statement is true. Man reaches out to become like his highest ideal. Man must wor-

ship, and man unconsciously becomes like the god he worships. If he learns to worship the King of Righteousness, he becomes righteous. Men who worship a deity to whom they attribute vice and immorality, will themselves become vicious and immoral. When provision is made in temples for the practice of immorality, the worshipers must inevitably go further and further into degrading practices. Men who learn to worship a God of love will become loving. Men who learn to worship a God of righteousness will aspire to righteousness in their own lives. Men who learn to worship a Christ who gave Himself will lose themselves in the desire to give their lives in sacrificial service. Men who take the Cross of Christ as the dynamic of their lives will spend themselves in an effort to serve humanity, and, when such a spirit shall have become general, humanity will have found a remedy for the ills that do now confront us. The spirit of the Crucifixion must lay hold upon humanity if the world is to be redeemed. If this is true, as many leaders of men hold that it is, then there rests upon the Christian forces of the world an unspeakably great responsibility. We must hasten to the very ends of the earth with the Gospel of Christ. We must point men everywhere to the "image of the invisible God" and beg them to bow in worship before Him. We must preach Christ as the world's one ray of hope in this great emergency. Nor should we forget that before we can preach the Cross of Christ in convincing power, we must live it. There must be in our own conduct the spirit of our Master's crucifixion. A great hindrance in missionary work today is the fact that our own practice is inconsistent with our preaching. If the spirit of Christ was really dominating our life in America, men in all other lands would be asking, "In whose name and by what power have ye done this?" Let us hasten, therefore, to apply these principles to our own lives and to our problems in America, while, at the same time, we share with men everywhere that knowledge of the invisible God which has been given to us through Jesus Christ.

In preparation for our part in the task of meeting the present day emergency, let us try to dwell in our own living and thinking under the shadow of the Cross of Christ. As we lose ourselves under the spell of that Cross, we shall be enabled to give expression to it in our conduct as individuals and in our attitude as a nation; we shall be enabled by deed, as well as by word of mouth, to help furnish the remedy required for the healing of the nations.

BEST METHODS

Mrs. E. C. Cronk, Editor, 1612 Grove Street, Richmond, Va.

A MEDLEY OF MISSIONARY METHODS FROM THE SUMMER CONFERENCES

Many thousands of people have attended the 1921 summer conferences. Many thousands more have wanted to go. Those who have been in one or more conferences, as well as those who could not attend, will be interested in a medley of missionary methods made up of suggestions that were carried out in some conference or were suggested by delegates. September and October are the months in which the missionary organizations that have been packed away in moth balls for the vacation season should be taken out and made ready for winter wear; and in which those societies which are good for twelve months a year should be ready with carefully wrought plans to bring new life to the work for fall and winter.

PLANNING YOUR WORK AND WORKING YOUR PLANS

1. Make a Definite Outline of Plans.

One reason so many people do not arrive is that they do not know where they are going. Decide upon the mission study textbooks to be used, the number of classes required to reach the different ages, conditions and localities represented in the church, the program and business meetings, the mass meetings, the story hours for the children, the financial plans for the year. Representatives of the different organizations in the church should meet together to make effective a working plan of missionary education for the entire church.

2. Divide the Work.

There are "gifts differing" just as truly as there are different types of service needed. There may be women who cannot give an address who can give a home in which a social meeting may be held. There may be men who cannot furnish music who can furnish just the type of publicity that is needed. A temporary division of membership into sections sometimes results in a larger enlistment and more effective work. Among the sections there might be:

A Publicity Section, charged with making known the missionary meetings and message. Their work could be done through newspapers, bulletins, telephones, posters (in cooperation (with Arts Section) and in other ways they might devise. The plan of having each member "tell three" means that in a society of thirty members ninety people will receive a personal message about the meeting, or some people will receive several messages.

An Arts and Crafts Section which should enlist the members of artistic talent and those who can do hand work. No church has yet developed an adequate wall program. There are untold possibilities for pictures, charts, mottoes, and also for hand work, especially for boys and girls.

A Music Section to be responsible for the musical program for the year.

A Social Section to plan the social activities and see that they are carried out in the most effective way.

A Dramatic Section to present simple impersonations and dramatizations at the meetings, and arrange for a pageant sometime during the year if desirable.

A Mission Study Section responsible for outlining and carrying out a mission study program.

A Bible Study Section to promote Bible study, especially in the homes.

A Business Section which should plan especially for business and financial methods in the society.

A Service Section to study definitely the service the society should render and to outline and carry out a program of service in the community, in packing missionary boxes, etc., etc.

3. Have a Leaders' Meeting

Bring together for conference the chairmen of sections or committees or the program leaders, or whoever is charged with special responsibility, so that all the work may be coordinated. One president has an annual president's luncheon to which are invited the twelve members who are responsible for the twelve program meetings, the officers and the chairmen of committees.

4. Take Out Last Sunday's Flowers

Literally, the wilted flowers of last Sunday's meeting do not make the most inspiring atmosphere for this Sunday's service. Figuratively, leaders may learn a lesson from enterprising merchants. Right after Christmas all the Christmas cards and decorations come down and people are invited to face the New Year. There are literally hanging on the walls of some church parlors the announcement of events of a year ago. *Take out last Sunday's Flowers.* Put in fresh ones. Announce *this* year's plans, topics and study courses.

5. Reach the Entire Congregation

Make your plans big enough to reach not only everyone in the congregation but others in the community. A pastor studied carefully all the best methods given in a summer conference and then outlined the following for his own church:

A series of six weeks of mission study based on the topics of "The Kingdom and the Nations." As many mission study classes as needed to reach the congregation. The thought of the whole congregation to be centered, the first week on Japan and Korea, the second week on China, etc. Each week an exhibit in the church of pictures, charts on the country under consideration and views and objects illustrating the life, religion and customs of the people. The children's sermon on Sunday morning to have a story of that country. A special Sunday night service on missions in that country. An attractive poster displayed on the community bulletin board in the public square. A reading program circulating books and leaflets on the subject, with possibly a declamation contest and a stereopticon lecture to close with. Special prayer at the public services for the land to be studied, and a prayer list furnished each member giving special needs and opportunities of the work, so that all may be praying in private and at family altars.

IT WORKS WITH US

"What are some of the best methods you have tried in your church?" was a question asked in a number of summer conferences. Here are some of the answers:

A Post Card Tour

A woman spent long, tiresome weeks in the hospital. A thoughtful friend relieved the tedium by sending her a post card each day illustrating and describing some place in historical Newburyport, Mass. These cards were passed around the wards until most of the patients became much interested in the daily arrival of the post card. Why could not the plan be adapted for missions? All the

Boards have post cards of hospitals, schools, churches and various other forms of work. Additional cards could easily be made by cutting pictures from magazines and pasting them on ordinary post cards. A series of daily calls from missionaries through post cards containing their pictures and a few facts about each would be interesting. A personal message could be added to each card. A few lines each day describing some field or feature of missionary work might be used in this way to circulate information among a group of people who would not get it in any other way. It is easier to pass around one's post cards in a hospital than it is to secure the attendance of some of the patients at a missionary meeting.

A Missionary Birthday Dinner

Both men and women were invited to this dinner, for the women who gave it had a deep seated conviction that the men in their church, as well as the women, needed some additional missionary information and inspiration. There were twelve tables, each decorated to represent a month of the year. Advance information as to the birth month of guests made it possible to have the right number of places at each table. Guests were seated according to the months in which their birthdays came. To furnish delightful variation from the usual order the men served the meal. Each guest made a birthday gift of money for each year of life in a Christian land. A delightful, social good time was followed by a stirring missionary talk.

Coordination and Cooperation

In many churches there are half a dozen or more organizations working entirely independently of each other, while no one has outlined a plan of missionary education with the whole congregation included. The Webb Horton Memorial Church of Middletown, New York, has a church missionary committee composed of five members selected or appointed as follows: A general chairman: One member of the church session; one teacher or officer from the Sunday-school; one member of the missionary committee of the Young People's Society of Christian Endeavor; one representative of the woman's missionary society.

This committee meets once a month and outlines the missionary program for the entire church. In this way, the work of the various organizations is coordinated and many features that would not be introduced by any one organization are made possible by the discussion and cooperation of all. For two years this church has arranged, in so far as possible, to have each organization studying the same topic during the same month, with a speaker on that topic at one of the Sunday evening services during the month.

The Business Section

An evening missionary meeting for business women who cannot attend the usual afternoon session is reported by many societies as the plan which has developed the most efficient section of their organization.

Enlisting New Church Members

Few churches have a systematic plan for prompt enlistment of new members in missionary activity. In the Webb Horton Memorial Presbyterian Church of Middletown, New York, when new members are received into the church, the secretary of the session hands their names and addresses to the chairman of the membership committee of the missionary society. Each new member receives a call and is invited to join either the women's missionary society, the Westminster Guild, the Boy Scouts, or some other working organization of the church.

A Family Affair

Center Congregational Church of Hartford, Conn., plans mission study for the whole family. During Lent a school of missions is conducted with classes for juniors at 5 P.M.; a cafeteria supper for the whole family at six; study class for intermediates and adults at seven and an assembly hour at eight with a missionary address.

Missionary Rooms

A number of Sunday-schools are furnishing missionary rooms. The walls are covered with missionary pictures and mottoes. Cabinets are filled with curios or objects of especial missionary interest. One person is in charge and a different class is invited to the missionary room each Sunday. This plan has many advantages, but care must be taken not to confine the missionary atmosphere to this one room. The furnishing of a special missionary room should not mean that there are no missionary pictures on the walls of the class rooms. Such a room should be "in addition to" and not "instead of."

A Point for Reading Contests

Most of the churches are having reading contests in some form, to encourage the reading of current missionary periodicals and books, as well as the missionary classics. A new point has been added which gives a mother credit for the missionary books she reads aloud to her children, or with her children. By the addition of this point every woman in the missionary society who has children should make the reading of the two junior study books part of her annual reading, and the childless may be inspired to look around for opportunities among the children of the neighborhood homes and institutions.

Around the World in Ninety Minutes

Local churches can adapt this plan which is a composite of plans worked out at several conferences. It is suitable for inside as well as outside. The various rooms or corners in the church may be effectively utilized, or automobiles may take the parties to various homes. It would be a good feature for a meeting in the woods or in a park.

Starting point—the desk at a summer conference. Delegates who booked their passage the preceding day received pink slips and were assigned in parties of twenty-five to strikingly attired guides, each of whom had his route worked out carefully. Guide posts about the grounds displayed signs: "This way to China," "4000 miles straight over the hills to India," "See America First."

At suitable places the various mission fields were located. Missionaries present or delegates to whom assignment had been made, were there in costume to receive the party. Pictures, maps and objects which illustrated the life and customs of the people were displayed. Each group planned the presentation of missionary need, opportunity and work in the field. Each party remained from ten to fifteen minutes in each field and then continued its tour to the next field. At a given hour all met together for discussion and prayer, and for the homeward journey.

Simple Dramatic Presentations

One of the features of the Los Angeles School of Missions was the dramatic presentation of the main points of the various chapters of the text book, "The Kingdom and the Nations," arranged by Mrs. Milton Fish. Some of these were given in about ten minutes, in the Methods period. A number of them have been printed in the Leaders' Helps published by the United Study Committee.

New Stars in Service Flags

Some of the summer conferences are making the adding of new stars to the service flag a feature of their closing session. The service flag has a large cross of white with a background of blue above and red below the arms of the cross. White stars below the arms represent the missionaries who have been delegates in the conference prior to their going out to the field. Gold stars above the arms represent those who have given their lives in the service. At the closing session at Northfield seven new stars were added this year, to the 65 that were before the conference during the session. One gold star was added also. The new stars were for the missionaries who were under appointment to sail during the year.

Missioary Refreshments with Information

The First Methodist Church of Pittsfield, Massaehusetts. enlisted many women, spread much social good eheer and circulated a large amount of missionary information at a recent meeting. The meeting was called for ten A.M. at the home of one of the members. From that hour until noon needles and thread had the right of way and garments for the French orphans were completed. At noon, luneheon was served. It was not an unusual luncheon, but a most unusual serviee that compelled immediate and eontinued interest.

Chop suey á la Korean was served by a young lady in Korean costume.

Italy, in costume, made a contribution of macaroni and cheese.

From East India came real chutney.

A dainty maid from China offered rice cakes.

From South Africa came the fruit compote.

North Africa sent dates by a Mohammedan woman.

Bulgaria contributed peanuts.

French maidens served the French ice cream.

A little Japanese maid timidly offered Japanese cakes.

Mexico brought coffee.

Spanish South America served the nuts.

At three o'clock the regular business meeting of the society was called in the drawing room. The fourteen women and girls in costume who had served the luneheon each gave a few facts about mission work in the country she represented. Miss Aliee Appenzeller, the first white child born in Korea and a teaeher in a Korean school spoke of the work and needs of the Pear Blossom School in Seoul. The ninety women who were present were not satisfied with one offering but made three, for in addition to their regular offering, they gave money for shoes to go in the box of clothing to France, and took a share in the budget of the Pear Blossom School in Korea. The good that can be aecomplished by a generous and gracious hostess, with a beautiful and spaeious home can be aeeomplished on a smaller scale anywhere.

Breaking the World's Record

The largest number of subscriptions ever sent in by one conference to the MISSIONARY REVIEW OF THE WORLD came from the Foreign Mission Conference at Northfield this year. It was done by a few minutes publie presentation of the value of the REVIEW, followed by a show of hands, of those who wished to subseribe by sections in the large auditorium. About one hundred hands went up and delegates were asked to leave their subscriptions at the table of the Central Committee as they went out. In the lecture period Mrs. Montgomery followed up what had been done by the text book lecturer, emphasizing the REVIEW as a missionary neeessity for those who wished to be intelligent workers. A number of delegates offered to secure elubs of five new subscribers, and went to work between sessions to tell delegates who were not acqnainted with the REVIEW what it would mean to their work. Another platform announcement was made and it was suggested that delegates make gift subscriptions to friends or to those who should be named by leaders who knew where such subscriptions would be of great value. A final challenge from Mrs. Montgomery to break the world's record brought the nnmber of snbseriptions up to two hundred and fifty.

From Your Family Altar

How far do you "go into all the world" from your family altar? A Harrisburg, Pa., subscriber to the REVIEW writes: "In order that our prayers may have something of the Great Commission scope we have been making use of the 'News From Many Lands' feature of the REVIEW for the past few years in connection with our family altar. This fits in splendidly with our plan of learning something of some mission field each day and making the information the basis of prayer. Our schedule is:

Monday—North America
Tuesday—Latin America
Wednesday—Europe
Thursday—Africa

Friday—The Moslem World
Saturday—India, Burma and Ceylon
Sunday—China, Japan, Korea

Following out this schedule, this morning for instance, which is Friday, we read the news item on page 570 of the July REVIEW—'Letter of Moslem Converts,' and made that the basis of our prayer."

A High School Teacher's Way

She was a Baltimore high school teacher of commercial subjects and naturally her mind ran along commercial methods. When she taught chapter II of the "Near East" she announced to her class that they were to have a lesson in bookkeeping. The members who were not commercially inclined groaned. She met the groaners with a simple explanation of debits and credits. If a man goes to the store and buys merchandise without paying for it, it is charged to his account. If the store receives something from him he expects credit for it.

The teacher then passed out small ledgers which she had made by cutting double sheets of foolscap paper into four parts, making for each book four leaves or eight pages, about three or four inches deep and the full width of the foolscap. Covers were made out of the backs of discarded old ledgers or of brown paper. Each page had a double line across the top and one down the middle. The pages and cover were fastened together with one fastener.

After a ledger had been given to each member, the leader explained that in the credit account was to be placed everything to the credit of the peoples studied in that chapter, while in the charge entries were to be given the evil influences they had exerted. The discussion was animated. Each member made her own entries and each had a more thorough understanding of the chapters because of this definite plan of study.

Don't Forget the Lepers

It must have been that our Master thought there was a possibility that we would, for so often when he said, "Heal the sick" He added, "Cleanse the lepers," lest we should forget them.

At a United Brethren Church in Ohio a plan which requires little and gives large returns in interest was tried. The requirements are:

1. A small boy who owns a reflectoscope or stereoptieon with post card attachment.

2. A letter to Mr. W. M. Danner, 156 Fifth Avenue, New York, which will bring about forty photographs, showing work among lepers.

3. An invitation to a group of people to come to see some interesting pictures.

4. Some one who will study carefully the pictures and be prepared to explain them; or half a dozen or more people who will each take several pictures and be ready to tell of them.

Applegarth Pledge Plans

Margaret Applegarth's name has come to stand for missionary methods that open the door to the hearts of young people by quaint and striking appeals, so that real spiritual messages may enter. In her own club of girls, whose ages range from thirteen to thirty she makes very clear the purpose of the missionary gifts and the work they do. Here are four of her plans for special gifts as outlined in the *Christian Herald*. The fact that they are not plans of an impractical theorist but the working program of a successful practitioner commends them.

The Watch that Made the Dollar Famous. Before the meeting a number of small watches had been cut from white cardboard, little two-inch circles with a "stem" jutting out at one end. Twelve figures for hours were printed on the dial, with two hands—every watch telling a different time! Through the stem a string necklace was run, and as each girl came to the meeting a watch was hung around her neck, causing many amusing remarks during supper: "What time are you, Marie?" "Oh, you're slow—no wonder you're always late!"

Once during the supper we asked everybody to hold her watch to her ear and say: "Tick! Tick! Tick! Tick!" for several minutes, until through the hilarity the girls began asking: "What do you suppose these funny watches are for, anyhow?"

When the time for explanations came a chart was displayed which showed this statement:

"YOU

can support ALL the work of our Woman's Foreign Mission Society i. e.

Every school, every scholar, every teacher; Every hospital, every doctor, every patient; Every Bible woman, every nurse, every evangelist

for

One hour for.....$31.20
½ hour for..... 15.60
¼ hour for..... 7.80
One minute for..... .52

Accurate figures can be obtained by any local society by taking the total budget of its national society and dividing it by twelve months, subdividing this one month's cost by four to find a week, dividing the week's cost by seven to find a day, etc., down to an hour, quarter hour and minute.

The whole force of the appeal lies with the one who presents it. She must graphically picture the glorious responsibility of being "a Miss Baptist (or whatever the denomination is) Atlas holding up all the world of Baptist women's work on your shoulders —all our schools, all our teachers, all our scholars, all our hospitals, etc., etc. *Your very own*, my dear, for one hour, or one minute. How many minutes can you take?" The girls were then asked to hold their watches to their ears again, and this time they murmured over and over and over: "52 cents a min-ute! 52 cents a miu-ute!" While they were doing this, some one played softly on the piano, "One More Day's Work for Jesus," and in the quiet searching of those unspoken words the pledges were written.

A surprising number of girls took five or ten minutes, and several took a quarter of an hour. Only three took a minute! As the pledges were collected we sang "Take Time to be Holy," and prayer followed that we might spend the time we had "taken" in reading and praying for the work on the other side of the world. One hundred and ninety dollars was the amount pledged; we had only needed $75, but with singular insight had not announced that sum, so that nobody felt limited. Leaflets descriptive of the society's work in the world were distributed.

Dear Invalid proved to be our most touching appeal, following a medical missionary program. For this we had bed pledge cards with a nice round little yellow head squinting up from the pillow. On the back was written: "Most Honorable and Healthy Female, misery has attacked my unworthy and insignificant interior. I please you give me something for my continuing in this heavenly bed."

As we sat in the soft candlelight somebody sang for us "At Even Ere the Sun Was Set." Then the leader spoke of how we feel when some one we love is sick. Nothing is too much to do, the untold love we shower on them, the pillows we smooth, the broths we cook, the prayers we pray, the suffering we feel ourselves because they feel it. Yet all the time, within reach, is the doctor, the nurse, the drug store, the hospital. Graphically she pictured the Orient, the horrible quack doctors whose sole remedies are burnings, shakings, piercings; then the balm of that mission hospital bed, its softness and cleanness and the magic touch of trained hands.

In one year a whole procession of weary little invalids will lay their heads on the pillow of that bed—a horde of curious relatives will come to visit, and linger to learn the wonderful love of the Lord Jesus. And for $50 this procession of invalids is ours to cure for one year, $25 for six months, etc. Let each give in memory of the hours of anguish over some loved invalid in our homes, or in thanksgiving for the care we ourselves had received. Every girl made a pledge on the back of that little bed, and sang with new vision the beautiful hymn: "We May Not Climb the Heavenly Steeps to Bring the Lord Christ Down." Leaflets on medical missions were distributed.

Lighting the Christmas Candles. The pledge cards were little candles cut from blue, pink, green and yellow cardboard, with flame painted yellow. On the back side was printed: "The spirit of man is the candle of the Lord." The names and addresses were to be written on the candle, the amount in the flame—significant of the fact that money is our share in spreading the "Light of the world" everywhere. As it was Christmas time we sang, "Oh, Little Town of Bethlehem" and "Holy Night," and just before the pledging a little girl in a woolly nightgown held a lighted candle and in the twilight sang us "Away in a Manger, No Crib for a Bed."

The atmosphere thus prepared, the leader told us how we love to see the candles lighted in every window for the Christ-child, yet in home after home, in mud hut after mud hut, there can be no candle for the Christ-child because there is no light for the little human candle of the child in that house. But in Assam, for instance, $50 will run a village school for one year, lighting the candle of the Lord in several hundred of the dear little brownies, thus making the pictures graphic. The piano played "Holy Night" while we wrote our candle pledges showing how long we could burn!

Garment Givers. For a pre-Easter money-raising, try picturing "the day when the Lord Jesus rode into Jerusalem and His followers spread their garments before Him. In a sweeter, dearer way we, too, are seeing Him every year going forth along the King's highway entering heathen cities and villages

across the sea. In love and loyalty let us spread at His feet some of our garments—or the worth of them."

For pledge cards use attractive pictures of dresses, hats, shoes, furs, sweaters, collars, etc., etc., cut from some fashion magazine, with heavy paper pasted across the back. On this paper write: "And they spread their garments before Him," leaving two lines for name and amount.

Before distributing the cards the leader should explain what wonders the money we spend on clothes will do across the sea; for this use a big chart on which are pasted attractive fashionable pictures of wearing apparel, as:

"Silk Dress—$19.98, or
7 months' support of a village school in India where 100 cute brownies can dress their ignorant minds in Christian thoughts!"
"Easter Hat—$5.79, or
a village school kept open two whole months where children can fill the *insides* of their heads while I cover the *outside* of mine!"
"Wool Sweater—$4.00, or
salary of a Bible woman for eight weeks, while she enters 200 homes and tells 800 people about Christ."

The list may be extended almost indefinitely by including shoes, hair nets, talcum powder and other articles of personal adornment or luxury in a way to make the appeal most vivid.

On one occasion, in a large church gathering, we emphasized the open doors for missionary work and used little Oriental houses, Indian tepees and Alaskan igloos for our pledge cards. On the back of each was printed: "Behold I have set before thee an open door." (Rev. 3: 8). The evening's program of recitations and impersonations had quaintly featured the millions of people patiently waiting behind these opened doors—waiting for the missionary to enter. Here again, a chart showed what definite sums of money would accomplish.

It should not be difficult to obtain the materials for these pledge cards. Colored and white scraps of cardboards probably can be obtained free of charge from your church printer, who is continually throwing such odds and ends into his waste-basket. At least, that has been true in our case and we have had no trouble in finding scraps exactly suited to our purposes.

Other Ways to Help.

Who Secured the $500?

A woman who is much interested in the Union Christian Colleges of the Orient called up a friend in New York and said, "Will you present the call of the colleges at a meeting on Tuesday morning?"

"I'm sorry," was the answer, "but I'm leaving the city that day and I can't possibly get to your meeting."

"Wait a minute," said the friend, anticipating the hanging up of the telephone receiver, "If I have an automobile call at your office at eleven o'clock and have you back there at twelve, could you come?"

"Yes," was the quickly calculated answer of the busy worker who had said, "No," when she thought of the time and strength-consuming complications of street cars, elevateds and subways.

As they rode along the friend said: "One of the greatest among Christian women of New York owns this "consecrated automobile." She puts it at the disposal of her pastor one day of every week and so greatly enlarges the circle he is able to reach. She makes it one of her contributions to the committees on which she serves, and now it is helping the cause of the Union Colleges."

At least one gift of $500 resulted from that meeting. One woman had the talent for arranging the meeting, another the talent of wealth, a third the talent of a voice, but the talent that brought them together was a consecrated automobile.

Little Things That Count

"One of the most active and devoted members of our Missionary Society fell and broke her hip. A 'surprise box' with a month of surprises was sent to her. It was filled with packages containing inexpensive little gifts and cheering messages from the various members of the society. A package and a note were to be opened each morning."

One Literature Secretary had a case resembling a shoe pocket made of green denim. It contained fifty pockets the size of the leaflets she wanted to bring to the attention of various meetings and individuals. She filled the pockets with leaflets, fastening a sample copy of each on the outside. In this way she could spread her whole literature exhibit on a table or hang it on a wall, yet pack it up in a few minutes.

Woman's Home Mission Bulletin

Edited by Florence E. Quinlan, 156 Fifth Avenue, New York City.

INTERESTING STUDY BOOKS

From Survey to Service

A year of interesting travel awaits all who are to study the new Home Missions textbook. From West Indian waters to Arizona's arid stretches, to Dakota's prairies and on to Alaskan snows the journeys will take us. While frequently mission study has been concentrated on one group of people, one section of America, or one phase of the task facing us here, this year we shall tour the whole field, survey map in hand. The trip will not be taken in ease gliding where the highway of the Lord has been made smooth and straight, but in a service car we shall seek out the stretches of poor road to learn what these sections need of foundation or topping, and as real road builders we shall ponder the problems of placement and construction. Dr. H. Paul Douglass supplies the vehicle to carry us on this trip.

The first day of our trip will take us to a "wind-swept expanse" and among other things we shall see how the Church comes to the prairie, how church membership varies primarily as density of population, and how to find the causes of success or failure in Home Missions.

Problems and obstacles will be studied along the route: Distance, Transience. Difference, Prejudice, Economic Conflict. When discussing distance we shall detour to Hawaii, Porto Rico, Haiti, Santo Domingo, Alaska and then speed to the "western West." Ideas novel to many of us will be presented: systematic evangelism "over the wires," the correspondence church, the "killing range" of a town. The distance problems of rural areas, of town communities and of the city church will be carefully considered.

Very interesting scenery will be presented when with the various migrant groups we move swiftly, following the harvest, camping with the "hobo," lumbering and logging with the nomad of the forest, living with the seasonal worker, sojourning for a space with the student (seldom thought of as a "migrant,") and recreating at resorts with the tourist and vacationist.

To study the barrier of difference will be the goal of the fourth day, a veritable wall of granite needing to be surmounted. Environmental difference, the occupational barrier, foreign inheritance, city differentiations, equipment handicaps, agricultural migrations,—these are all parts of the problem. And some involve all three factors of distance, transience and difference,—problems inviting to real missionary road engineers.

Then we shall steer through the uncertain sands of prejudice,—prejudice of varying forms and strength: color, provinciality, labor, nationality, race, religion. We shall study how to cement friendship and to "successfully offer Christ."

New aspects are presented by Dr. Douglass when we view the economic struggle within the family group, the strike of youth against farm labor conditions, farm tenancy, the effect on the Church of the rural economic struggle, urban industry and large scale production, the "economic core" of home missionary problems.

This trip will be equally interesting to men and to women. Dr. Douglass has been a teacher of philosophy, a pastor, and a Board secretary, while his father was for many years superintendent of Home Missions in Iowa. It is therefore from a wide experience that facts and suggestions are presented.

To assist the leader of each "personally conducted tour" there is a

supplement* for use with the textbook; one by Dr. Miles B. Fisher, full of fine suggestions for leaders of study classes, and one by Alice M. Guernsey for leaders of program meetings. For several years past a series of devotional services has, under separate cover, accompanied the textbook. This year the services have been incorporated in the supplement by Miss Guernsey, the pages being perforated to enable wider use.

Paying Square with Tomorrow

You and the crowd are contrasted in this study book† for young people. You stand at the cross-roads of Self-interest and Service; you look back and see who "They" have been and what "They" have said and done; you look ahead and see one road leading to challenging needs and opportunities for service, and the other to self-interest and self-gratification, and before you finish the six chapters the choice will have been made.

While scanning the road you will have had glimpses of rural communities, new Americans, migrant workers, Negroes, Indians and Spanish-speaking folk in the United States, of Alaska, Porto Rico and Cuba, all needing you, and you will have discovered ways to serve. The author warns you: "If you choose a life of service in your college, school or community, you will need more than your own brains and cleverness. You will need the strength of the indwelling God. You will need the leadership of Jesus."

Stay-at-Home Journeys

The Home Mission study book‡ for boys and girls is thus entitled. The first chapter introduces us to an orphanage and to the Lady Beautiful who tells the stories comprising succeeding chapters, each story depicting life in a different sort of home. "Felipe of the Golden Bananas," who lived in Porto Rico, Noadluk and Keok, boys of Alaska, Aurora and her big brother Manuel, Mexican migrants in a cannery community, Liza and Tito, Italian new comers to America, dwellers in the crowded foreign section of a large city, Charles and Helen, children in an American home full of comforts, Rose Ellen and Jim Grange of the orphanage, all are real personalities having varied, interesting experiences.

The children will love Rose Ellen about whom the whole book is woven, —Rose Ellen who "always liked to be first when there was anything unusual on hand," who felt things by instinct and acted by impulse, the impulse of a true, frank little heart.

The book should be begun at such a time that the last chapter will be read near the Christmas season. The Leader's Manual follows the project method and is replete with suggestions for class activities and service, written by Alma N. Schilling, who has actually tried out the suggestions on groups of boys and girls.

CONFERENCE ON CHRISTIAN EDUCATION

Last May a conference of many of the agencies of Christian education was held for two days at Garden City, Long Island, N. Y. These agencies were as follows: The Federal Council of the Churches of Christ, the various organizations dealing with the Sunday-school, the Religious Education Association, the Missionary Education Movement, the Y. M. C. A., the Y. W. C. A., the Board of Missionary Preparation, organizations of the Theological Seminaries, of Biblical Instructors, of church workers, the Christian Endeavor, the Council of Women for Home Missions, the Student Volunteer Movement and the Association of Daily Vacation Bible Schools. Various denominational agencies were also represented.

* "From Survey to Service," cloth, 75 cents; paper, 50 cents; Supplements, 15 cents each; procurable at denominational headquarters.

† "Playing Square with Tomorrow," by Fred Eastman, cloth, 75 cents; paper, 50 cents; Supplement by May Huston for leaders of study classes and discussion groups, 15 cents; Supplement by Mabel P. Stecker for leaders of program meetings, 15 cents; obtainable at denominational headquarters.

‡ "Stay-at-Home Journeys," by Agnes Wilson Osborne, cloth, 60 cents; 40 cents paper; Manual, 15 cents.

The conference was held in response to action taken at the Quadrennial meeting of the Federal Council in Boston, December 1-6, 1920, "in view of the pressing need for a larger program of Christian education which shall be comprehensive and inclusive. . . . . and the necessity for the cooperation of these (several educational) agencies."

Educational responsibility and program were considered from various angles of the Church, the local community, and centers of higher learning. Dr. Robert E. Speer presided and summarized (1) the present educational agencies, their diversity and importance, the need for consideration of means of relating them to one another, (2) "the clearer discernment today of the power of education and of the necessity of right ideas and a right conception of life as the foundation for individual and social well-being," (3) the "fuller insight into the magnitude of the problems confronting the Church today in the educational field," (4) the hopeful features in the present situation, and (5) the call for (a) a spirit of mutual trust and understanding, (b) some common plan that will coordinate the efforts, and (c) a larger number of men and women who will become apostles of the cause of Christian education.

The scope and content of the Church's teaching work was analyzed. We can give but a few sentences from the speeches and informal discussions:

"The whole life of the Christian Church is an educational enterprise. Not evangelism or education, but evangelism through education, is the work of the Church. Its educational work is thus no single specialized department in a complex program of activities, it is rather coextensive with the Church's life and fellowship; it is itself the whole complex program. The educational work of the Church is obviously more than a mere means to its own self-perpetuation, or even to the training of its own leadership; it is a fundamental and essential part of its ministry and service to the world."

"We must get it into the minds of all Christian people that religious education is not a matter of Sunday only but of week-days, and must be grappled with as such; and that to deal with it all the churches must do so together." . . .

"We need to conceive our task not so much as bringing the youth back to the Church, but of making the Church really meet the rightful interests and needs of the youth."

"There should be a community system of religious education. The churches have a responsibility for educating the whole community. Groups which ought to be in touch with the churches are overlooked either for lack of definiteness in parish boundaries or because of the overlapping and separateness of the church agencies and the allied agencies outside of the Church."

"The programs of the churches must be correlated in order to minister to the individual most effectively. . . . Vigorous specialization is entirely compatible with a better correlation. The kind of correlation which is needed does not mean at all a submerging of any program. It is not a case of needing 'either specialization or correlation,' but both."

"The churches must accept the responsibility for a community system of religious education. . . . . In Gary, Indiana, seventy-two per cent of the pupils in the first six grades are now in the community school of religious education. . . . To develop a genuinely efficient school of week-day religious education, correlated with the public school system, would take away the chief argument of the Roman Catholics against the public school." "While we cannot hope to cooperate with the Roman Catholics in the maintenance of schools for week-day religious instruction, we can at least cooperate with them, and the Jews also, to the extent of insisting together on the right of the child to have religious training as an integral part of education and in insisting further that time be allowed for this on the part of public school authorities. Within the field of the Protestant churches themselves there is no reason why any church which prefers to have its own week-day school may not do so without preventing other churches from having a common school. By experimentation in this way we will gradually discover the further steps in advance."

Lengthy consideration was given to the Church's educational work in centers of higher learning. It was recognized that "there is urgent need for a more vital relation between the theological seminary and the rest of the educational program of the churches so as to secure a greater homogeneity and continuity of the fundamental educational elements," and that "between the college and the university, on the one hand, and many of the de-

nominational seminaries on the other, there is a very little unity of approach in educational method or point of view."

"The colleges and universities have a larger percentage of church people than the average community, yet they are being lost to the Church. Some far more effective way must be found of convincing them of the significance of the Church and of their responsibility to it."

"Any one who is in touch with the centers of higher learning is convinced that though there are fewer organized religious meetings the religious spirit is as strong as ever and that what is most needed is an appeal great enough to make the work of the Church appear as a real challenge to service. . . . In this connection the missionary task, as a concrete presentation of a great program of the Church claiming their allegiance, is of special significance."

A Continuation Committee was appointed to study further the present situation and the ways in which the most effective cooperation of the existing agencies can be secured, to arrange for a further conference of representatives of all the agencies of Christian Education, and to suggest ways in which certain phases of the task not yet cared for by any agency should be successfully developed. It is expected that through these steps "a permanent Council on Christian Education may be formed, and may make possible a more adequate program of Christian Education." This continuation Committee has already met and is at work upon this vital and fundamental task.

SCHOOLS OF MISSIONS

By Mrs. Luke G. Johnson

Schools of Missions, both denominational and interdenominational, are potent factors in the religious and missionary education of the Church.

The benefits of cooperation with other denominations in the conduct of these assemblies are appealing more and more to denominational schools. By combined effort a greater opportunity for study and preparation for Christian service is made possible, and the best speakers and teachers of this and other nations may be secured.

In its endeavor to "unify the efforts of the National Women's Home Mission Boards and Societies by consultation and cooperation in action," the Council of Women for Home Missions considers the interdenominational School of Missions a strategic field of endeavor, a fertile soil for missionary propaganda, and a vital arm of service in making "Our Country—God's Country." Therefore, the Council welcomes affiliation with every interdenominational school which has for its plans and purposes those things for which it stands. It has a standing Committee on Schools of Missions and has provided suggestive measures by which the Council and the schools may be mutually helpful in advancing the cause of Christ in our homeland.

An interdenominational School of Missions which has three or more cooperating denominations whose Women's Boards are Constituent Boards of the Council of Women for Home Missions may become affiliated with the Council upon recommendation of the Committee on Schools of Missions. The Chairman or President of an affiliated school is the representative of the school in the annual meetings of the Council, with the privileges of the floor.

The Committee on Schools of Missions of the Council of Women for Home Missions has for its purpose the rendering of every possible service to the schools in their efforts toward bringing the sessions to the highest point of efficiency, by suggesting teachers and leaders upon request, and by aiding in the advancement of all the interests of the schools when possible and desired. However, each school is entirely independent in the management of its meetings and in the provision of its programs.

When an affiliated school needs financial assistance for the purpose of securing a teacher for the Home Mission textbook, the Council will grant $50 per year upon request, this assistance to be maintained for a period not to exceed three years after the school has become affiliated.

An ideal has been fixed for affiliated schools, which, when attained, entitles a school to be rated as a "Standard School," the following points being necessary for such standardization:—

1. Affiliation with the Council
2. One or more women elected by the General Board or Society of each cooperating denomination as members of the School Board or Committee.
3. Study—Bible
4. Study—Current Home Mission Textbook
5. Study—Current Foreign Mission Textbook
6. Study—Methods

The objectives of a School of Missions are to provide opportunities for spiritual, educational and physical development; to furnish normal training for leaders in all church work; to train leaders for mission study and other lines of woman's work; to widen horizons; to make possible an unhurried study of God's Word, and to stimulate to Christian activities.

The activities of a school should be determined by the size of the school, the needs of the time and place, and the funds available for current expenses. In every instance there should be a well-balanced program including different forms of spiritual, educational and physical activities.

The Council recognizes the School of Missions as a ripe field for recruiting for Christian service in the local church, as well as for definite service in larger fields. As a cooperative agency the Council rejoices in the establishment of these schools in wisely chosen places, and desires to aid in their effectiveness whenever possible. To this end correspondence concerning the establishment or affiliation of such schools is invited.

A WORD TO THE LEADER

The following poems can be effectively used in connection with the study books.

No one could tell me where my soul might be;
I searched for God but He eluded me;
I sought my brother out, and found all three.
—Ernest Howard Crosby.

** Communications should be sent to the Chairman of the Committee on Schools of Missions, Council of Women for Home Missions, 156 Fifth Ave., New York City.

CHRIST WITH US

"Inasmuch as ye did it unto the least of these, ye did it unto Me."
I cried aloud, "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight,
The angels drew Him into light:
Now in the lonesome earth and air
I cannot find Him anywhere.
Would God that heaven were not so far
And I were where the white ones are!

Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup.
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;

And now which ever way I turn
I see my Lord's white halo burn!
Where ever now a sorrow stands,
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash His wounded feet—
'Tis mine to roll away the stone
And warm His heart against my own.

Here, here, on earth I find it all—
The young archangels white and tall.
The golden city and the doors,
And all the shining of the floors!
—Edward Markham.

ATTENTION

The following are desired to complete the permanent files of the Council. If you have a copy you are willing to part with, either cloth or paper, kindly send to the Council of Women for Home Missions, 156 Fifth Ave., New York City.

Under Our Flag, by Alice M. Guernsey.

The Burden of the City, by Isabelle Horton.

Indian and Spanish Neighbors, by Julia H. Johnston.

The Incoming Millions, by Howard B. Grose.

Citizens of Tomorrow, by Alice M. Guernsey.

Advance in the Antilles, by Howard B. Grose.

Mormonism, the Islam of America, by Bruce Kinney.

Some Immigrant Neighbors, by John R. Henry.

NEWS FROM MANY LANDS

JAPAN—CHOSEN

Demand for the Bible

IN a recent issue of *America-Japan* Rev. Kanzo Uchimura, an undenominational Christian preacher has an article on "Christianity and Japanese Culture," in which he makes some interesting observations. In referring to Bible work in the Empire he says: "Christianity in Japan is now making little progress. All the churches are extremely depressed and are making strenuous efforts toward a revival. In this respect it is a period of decay for Japanese Christianity. But this fact does not prove the absence of a demand for Christianity among the Japanese. Among hundreds of publications, the Bible is the best selling book in Japan today. The demand is not only by the believers, whose number is not quite 200,000, but by all the people of Japan. In other words, there are a very large number of Japanese outside the Church who demand Christianity."

Interesting Club in Miyazaki

A NOVEL piece of missionary work in Miyazaki is a club of some of the town's *elite*, mostly non-Christians. The members meet once a month at Dr. Cyrus A. Clark's home and have a simple meal, each paying for his own, and while still seated at the table, discuss a topic chosen for the evening, as for example "The God of Christianity and the Gods of Japan," "Christianity and the Home," "Christianity and the State." A short passage of Scripture is read and briefly explained; then comes a short talk by the pastor or missionary. Informal expression of opinion follows on the chosen subject, vigorously carried on for two or three hours by the company of thoughtful men. Membership is a coveted privilege, but is limited by the capacity of the dining room to about twenty. *Missionary Herald.*

Modern Buddhist Adaptations

THE adoption of modern methods by Buddhists in Japan is a matter of common knowledge. They have chosen Sunday as the day on which to hold preaching services. The sermons emphasize national ethics in a way that is very close to Christian preaching. The most active sects in social welfare work are the Nishi Hongwanji and the Higashi Hongwanji, with their main temples at Kyoto. The latter has spent about 540,000,000 yen in eleemosynary work in the past twenty years. They carry on work for ex-prisoners, and have a reform school for boys. They also have a department for ministering to about a million and a half of those low in the social scale. They manage a school for nurses, where about thirty are graduated each year. In other cities Buddhists have established nurseries for children, orphanages, and hostels for working men. There is now talk of a nation wide temperance movement among leaders of Buddhism. In 1919 a school for social workers was established in Tokyo, and had fifty-six students. The effort seems to be to adopt Buddhism to modern life, and make it seem reasonable to those who lead in public opinion. Thus the work of Christian missions has not only converted a few Buddhists: it is beginning to sublimate Buddhist ideals and practice.

Auditorium for Kobe

WHAT will be the largest auditorium in Western Japan is being planned by the Kwansei Gakuin, the

educational institution of the Canadian Methodist Mission in Kobe. It is to seat 1,800 people. The Institute has no main auditorium, but there are more than seven hundred students in the theological seminary and the colleges of literature and commerce, and about eight hundred students in the academy. When the structure is completed, the faculty intend that all these 1,500 students and their teachers shall meet together in it for a daily service. *Missionary Herald.*

Better Health for Women

A LETTER from a group of women in Kobe was recently addressed to the National Y. W. C. A. of Japan, asking that an American woman physician be secured to put on a health program for the women of Japan. Signatures to the letter were obtained from the governor, the mayor, educational heads and from Dr. Shidehara, a sister of the Japanese ambassador at Washington.

Where a nation's ethical code involves a woman's neglecting her own health while bending every effort to preserve that of her husband and sons, this program entails a revolution in thought and practice.

Sacrificial Prayer

COL. YAMAMURA, Japanese head of the Salvation Army, tells of the experience of his non-Christian mother. When he was born she began praying to her gods that he might grow up to be a good man. The family was exceedingly poor and had little to eat but rice, vegetables and eggs. The mother argued that her prayer ought to cost her something if it were to be effective so she decided to give up eggs, her only substitute for meat, and to live upon vegetables and rice. She continued both in prayer and the self-denial until in young manhood her boy found Christ. In a beautifully earnest way he describes his return to his mother to tell her of his new found joy. He sought to use the simplest language in telling her of the true God and of Christ. But she could not understand. Col. Yamamura said, "She couldn't understand God but He understood her. The greatest proof to me today that there is a God is His answer to my mother's prayer." He told his mother that she might give up the practice of refraining from the use of eggs for her prayer had been answered. She refused to do this on the ground that she should continue it in thankfulness and for thirty years she endured this sacrifice.

Koreans Eager for Knowledge

APPLICATIONS for admission to different schools have increased a hundred fold during the past year. The Japanese have provided school facilities for only five-tenths of one per cent of the children of school age. All mission schools have thereby been swamped with applications, of which they can accept only about twenty per cent.

Subscriptions for current literature have increased a thousand fold, according to the *Korea Review,* published in Philadelphia. About six hundred newspapers and magazines, both Japanese and Korean editions, are in circulation, with about 70,000 paid subscribers among Koreans. If the Japanese Government grants freedom of the press, several hundred more periodicals will immediately spring up, and will in a measure satisfy the thirst for knowledge. One periodical which has perhaps a wider circulation than any other is "The Independent News." This is not printed, but is mimeographed on a small sheet and through couriers is secretly distributed among the Koreans. This sheet keeps the people informed as to their independence movement.

CHINA

China's Bible Evangelistic Bands

THE Biola evangelistic bands, working in Hunan Province under the direction of Dr. Frank A. Keller, consists of 117 men, each band occupying one of nine boats. These men receive Bible instruction in the morning, and

the afternoon is spent in visiting the native homes distributing Gospel tracts and posters. From October, 1919, to July, 1920, 187,247 homes were visited, and many conversions were reported. A Bible school and conference is held every autumn at the foot of the sacred mountain of Nan-yoh, which is visited every year by tens of thousands of pilgrims, and affords abundant opportunity for preaching the Gospel. This combination of Bible training and colportage work is recognized by the missionaries as one of the most effective missionary methods in China.

Dr. Keller, who is supported by the Los Angeles Bible Institute, writes: "Mr. Tan Yu Cheng and his band of twelve evangelists, organized after much earnest prayer, went into a wholly unevangelized field in Kiangsi last November. They were in their first district two months and four days, visiting practically every home in every direction for a distance of about five miles. Some two hundred and forty people seemed to be really moved by the Gospel, and about half of this number gave evidence of having truly accepted Christ. Two families removed all idols from their homes, some thirty persons attended the evening Bible classes for enquirers and from fifty to sixty students attended the Sunday afternoon Bible classes. A self-supporting society for Bible study and prayer was organized before the Band left for a new center of work."

Army Bible Class

REV. R. H. MATTHEWS, of the China Inland Mission recently conducted a series of Bible classes for General Feng, at which about 4,000 men were in attendance. Most of these were baptized Christians, who had been converted after joining General Feng's army. On the closing day 960 men were baptized and all partook of the Communion, a service in which 4500 took part. Since the "Y" hut in which the service was held seats only 400, the men came in twelve relays. Dr. Goforth was in charge and missionaries from nearby stations assisted. All the arrangements were orderly and reverent, and it was a day to be remembered.

Boy Scouts in Fukien

AN attempt is being made to standardize the Boy Scout Movement in Foochow. In many of the schools, both mission and government, there are boy scout troops, but the discipline and organization leave much to be desired, and the scouts, who ought to be models of good behaviour, have on more than one occasion been in trouble with the police. If a permanent council composed entirely of Christians can be secured the Movement may be kept from falling into the control of non-Christian Chinese, and a foundation be laid for more satisfactory results.

C. M. S. Review.

Bible Dictionary Bonfire

MR. ROBERT GILLIES of Shansi in the *Biblical Recorder*, an Australian paper, writes of an incident in that province last year: "Dr. Hastings' Bible Dictionary was being translated. A large number of scholarly men at the coast had been engaged on the translation, and the book was being advertised far and wide. Some of our Bible School students—far away inland—saved up their cash to buy the book. At last it arrived, and oh! the enthusiasm of those students when they saw the gilt lettering and the beautiful illustrations. Then they went to their rooms and began to hunt up this matter and that, consulting it for the solution of difficulties they had had in their minds for years. But next day the missionary in charge of the Bible School was himself in difficulties. The students came to him and said, 'Please, tell me what I am to do. The Bible says this, and the Dictionary says that. What am I to do?'. The end of the story was that the head of the school had to say to

these men. 'I am sorry about it. I will buy back your dictionaries at half-price and we will burn them.' It was touching to see those students coming with their beloved volumes and handing them in to be burned."

INDIA

Census Provokes Persecution

THE desire on the part of Hindus and Mohammedans to keep down the number of Christians reported in the recent census resulted in severe persecution in many districts. Rev. H. J. Sheets of Bijur writes that lies, threats, bribes and flattery were used to induce Christians to enroll as Hindus. Christians were dismissed from their jobs, preachers were jailed on false charges. Many Christians out of fear denied Christ, but not a few who were as yet unbaptized insisted upon being enrolled as Christians. One old sweeper was ready to fight the census taker who at first refused to number him among the Christians. "True, I have not been baptized," he said, "but Jesus is in my heart."

Winning Outcastes in Telugu

A REPORT of the C. M. S. Mission in Telugu forecasts the winning of that country's outcaste community within the next twenty years, if money for required new workers can be assured. The total net increase of adherents from 1916 to 1919 amounted to nearly 10,000, and the latest returns show that in 1920 the harvest will be more than 6000. The secret of this tide is the supplying of teachers to the villages as rapidly as the people ask for them. *Dnyanodaya.*

Mr. Gandhi and His Next Life

AN Anti-Untouchability Conference was held in Ahmedabad last April with Mr. Gandhi as President. There was a very sparse attendance. Mr. Gandhi's address was marked by a note of despondence because those he wished to reach were not present. He said that he yearned to see the sinister bar of untouchability disappear in his life time and that on the 6th of April last, he had offered a prayer to the effect that in his next birth he might be of the untouchable community, so that he might suffer the wrongs and hardships inflicted on them.

In moving one of the resolutions it was observed that according to the Hindu scriptures only those who committed great sins were in their next birth born as untouchables, and there could be no hope for an eminently pious person like Mr. Gandhi to be born as an untouchable in the next life, but if caste distinctions were done away with, a Brahman or Bania could be an untouchable and *vice versa* in this life.

An Indian Volstead Law

THE members of the sweeper caste at Delhi, India, have decided that any sweeper found violating the local prohibition law is to be beaten fifty times with his shoes, his moustache is to be shaved off on one side, and a fine of five cowries is to be imposed. Every member of the caste is an unofficial "prohibition enforcement officer" and there is a reward of from one to five rupees for giving information against a person using intoxicating liquors.

Christian Advocate.

Bible Faith Mission

THE Bible Faith Mission is carrying on its evangelistic and educational activities in five geographical districts in the Madras Presidency. The feature which differentiates this work from similar activities is that the mission is managed by an Indian. In Madras, Travancore, Tinnevelly and Cochin there are 40 churches, with 3,850 men, women and children. Eighty adults have received baptism, although the Mission is only about ten years old. There are 38 elementary schools with 1384 pupils. A printing press is under the management of the Mission, employing 12 operators. The number of workers in the mission is

102, and the whole work is more than half self-supporting. The contributions of the churches total Rs. 1,594,156. *Christian Patriot.*

Cooperative Loan Societies

ONE of the great problems of India is poverty. In the Central Province 149 cooperative loan associations, with 7945 members have been founded to overcome this. Practically thirty per cent of these members are free from debt, and the debt of others has been reduced fifty per cent. Many have adopted improved implements, others have planted trees with a view to selling the timber and in the region of Lahore societies have incorporated by-laws forbidding extravagant expenditure on weddings and funerals. Fifty-five societies maintain scholarships, and one backward community has raised 5,000 rupees for a high school. *Indian Witness.*

A Hindu Testimony

THE founder of the Hindu Missionary Society, Mr. G. B. Vaidya, just before his recent death, paid a tribute to Christianity which should challenge the earnest effort of every devoted missionary. In an article in *The Hindu Missionary* he says:

Once, a Christian missionary professor in Northern India said: "We are here and have opened schools and colleges, in order that from North to South and from West to East, India may soon become a Christian land." This is very frank. It should be repeated in temples and public places and in Hindu journals, as often as possible, in order to make Hindus work to prevent the Christianization of India. But the Hindus are blind and foolish. They won't work. The Christian missionaries will one day triumph. They will have their desire fulfilled. The last Hindu will be baptized. India will become a Christian land. And why? Because the Hindus are blind and foolish. The Christians are laboring hard to Christianize India. They obey their Master. . . . . Hinduism has become helpless and powerless and lifeless: being too much left in the hands of a class that is ever afraid of losing its caste supremacy. It loves stagnation and *status quo*. It has ever opposed reform . . . . The Christian missionary prays and edneates and heals and nurses and feeds, in order that India may become a Christian land. . . . . Hindus would do well to remember the real object of the Christian missionaries. It is to Christianize India. Therefore, if they desire to avoid the results, they should have their own schools and colleges, and never send their boys and girls to the Christian missionary schools. Especially the girls; for, if girls become Christians, they are so many Christian mothers. *Dnyanodaya.*

Lace Makers of India

THE lace industry is one of the ways in which the women of India are being lifted ont of despair. About twenty years ago the wife of a Lutheran missionary brought home to America a little box of lace made by Indian women. It was quickly sold and larger possibilities were promptly seen. The Women's Missionary Society of the Ministerium of Pennsylvania began the work, which was later taken up by the General Council Society, and then by the society of the United Lutheran churches. The lace is displayed at conventions and by individuals who are interested enough to write to the chairman to send them a supply for exhibition and sale. Every dollar realized goes back to the women in India, and into the development of the work. Widows, orphans, deserted wives, invalids, cripples, all are among the busy lace makers. They are not confined to one village or district, but often come a great distance to be taught, and then in turn go out to teach others. About five hundred women are engaged in making the laces in India which the women in America sell. A single instance will show what this work means to downtrodden women.

In a palm-leafed hut of one room 9x9, lives crippled Kantamma, with blind Mary, her mother. Kantamma's body is helpless from her hips down. She has no rolling-chair; when she moves about she places her hands, palms down, on the ground and swings her body forward. She supports herself and her blind mother by making lace. Whenever a Christian service is held Kantamma is sure to be there, walking a furlong on her hands in order to attend. Her eyes

tell of the joy she has found in her Saviour. *The Lutheran.*

MOSLEM LANDS

A Turkish Orthodox Church

A BILL introduced in the National Assembly at Angora to create a separate patriarchate of the Greek Orthodox Church in Asia Minor consists of fourteen points, after the Wilsonian style, as follows:

1. The Turkish Orthodox Church is independent, and the see of its religious head is at Caesarea.
2. All the archbishops living within the limits of the territories of the government of the Grand National Assembly—including Constantinople, Smyrna, Adrianople and Gallipoli—are subject to this church.
3. The religious functionaries are nominated by the religious head, with the approval of the Government.
4. This head is chosen among three candidates, designated, under certain conditions, by the Government.
5. The priests are nominated by the Government, which chooses them from among designated candidates.
6. The Government may remove religious functionaries who may have committed acts prejudicial to the interests of the State and Nation.
7. Religious functionaries when brought before the courts for breaches of the State laws, cannot plead special privileges or exceptions.
8. The laws of the State are applicable in their entirety to the personal properties left by religious chiefs at their death. In any event, these properties cannot be willed to churches or communities which do not depend upon the Turkish Orthodox Church.
9. A religious council composed of twelve members will sit under the presidency of the supreme religious head. This council is to hold office for a term of two years.
10. The functions of this council are exclusively religious.
11. The administrative council of the Church is composed of five members designated by the religious council.
12. The administrative council will have charge of the drawing up of the budget, the repair of religious edifices, etc. Each year it must send to the Commissariat of Justice a copy of this budget.
13. The revenues of churches in all the archiepiscopal dioceses belong to the Turkish Orthodox Church.
14. The church of Caesarea will draw up a scheme for regulating the revenues of the monasteries and the method of nomination of their superiors *(Hegumenos)*. This projected law will go into force after approval by the Commissariat of Justice.

Greek papers of Constantinople ridicule this step of the Angora government. *The Orient.*

Palestine to Have Religious Liberty

SIR HERBERT SAMUEL, High Commissioner for Palestine, in addressing a representative gathering at Jerusalem, declared that Great Britain would never impose on the Palestinian people a policy contrary to their religious, political and economic interests. Sir Herbert is anxious that Palestinian people be more closely associated in the administration, and assured his hearers that the interests of the non-Jewish population would be not only safeguarded by the mandate itself but likewise in the instrument referred to, in which the future constitution of the country would be defined.

In conclusion Sir Herbert said: "I earnestly desire to see this land, the center of sacred associations for hundreds of millions of men, inhabited by a people kindly and peaceable. Most earnestly do I desire to see it progressing in quietness and harmony toward a prosperous and noble future. Let the Government and the people unite in their efforts for the sake of that ideal."

The address was thought by some of his hearers to be on a par with Nehemiah's appeal after the return from Babylonia.

Reducing Relief for Orphans

AT a recent meeting of the Executive Committee of Near East Relief a constructive program was adopted that will call for a gradual reduction in the number of orphanages and institutions. All orphans who are found to have relatives qualified to care for them will be returned to these relatives. Certain children will be apprenticed with non-relatives of their own race, subject to the Committee's supervision. The largest possible responsibility will be thrown on governments for the support of the children, and after a stated time only

such few institutions as may be necessary to care for the diminishing number of orphans will be maintained.

In each main area one or more institutions will be developed into advanced industrial schools for the training of such children as may show special capacity for agricultural and industrial leadership, and for the educating of teachers and administrators of future institutions.

AFRICA

Conditions in the Sudan

REV. H. U. WEITBRECHT STANTON who headed a missionary delegation to the northern Sudan, Egypt and Palestine, reports an encouraging outlook in the Sudan with cordial relations between government officials and missionaries. Medical work is well equipped and efficient, and if its present strength is maintained it will be possible to carry on important medical itineration either up the Nile or along the railway to El Obeid, thus working along the border where pagan and Mohammedan begin to touch and where immigrants arrive in numbers from West Africa on the way to Mecca. A strong educational work is needed to enable the virile native to fill government and trading posts, instead of yielding these to Moslems from the north.

A Journey in the Sahara

A REMARKABLE journey of an English woman, Mrs. Rosita Forbes, from Egypt to the oasis of Kufra in the Sahara is likely to make a new chapter in the history of this ancient preserve of Islam. Only one European had ever been there before, and he in disguise, for the presence of a Christian is not tolerated in this stronghold of the "faithful." Mrs. Forbes was clad in Arab costume and traveled under the name of *Sitt Khadaija* ("the Lady Khadaija," the name of a wife of Mohammed), and was regarded as a Moslem of half English, half Egyptian blood, in which capacity she had to pray five times daily and to utter the Moslem confession of faith whenever challenged. From Benghazi, on the Tripolitan coast, she traveled over 500 miles due south by the caravan route to Kufra, and the permit which she had from Sheikh Idris did not protect her from more than one plot against her life, which she escaped under great hardships. From the sacred city of Taj Mrs. Forbes returned northeast to Jaghbub and thence to Alexandria by an unexplored route. It is hoped that the result may be a gradual opening up of the inner Sahara, but at present it is evident that the attitude of the people is that of uncompromising hostility to the presence of any non-Moslem element in their midst.

C. M. S. Review.

Concerted Action in the Congo

A CONFERENCE of representatives from each American Mission at work in the Congo has initiated plans for aggressive cooperation in helping the backward people of that field to meet new social, economic, political and religious conditions. The Belgian government has shown itself friendly to missionary efforts. Two definite developments are under way in the Congo as a result of this cooperation: first, the erection of a rest house at Kinshasa, the railway terminal where all missionaries must stay until arrangements can be made for continuing their journey; and the other a place for the union publication of literature in the native dialects.

Other plans projected call for union training schools, to be followed by normal schools with the ultimate idea of founding a union Protestant College for the Congo. Industrial education, with agriculture as a basis, is to be encouraged as the surest method of developing better social conditions for the people, especially those who become Christians. Representatives of all the societies, both American and European, are to meet in November, 1921, at Bolegne on the upper Congo, for a general conference regarding plans and methods for making Christ known in the Congo.

Unrest in the Kamerun

A SPIRIT of restlessness among the people of Elat, West Africa, causing many to leave their homes to find work, has had its effect upon the Christian life of the community. Native soldiers who were carried by the Germans to Fernando Po have returned, showing the effect of Roman Catholic influence. The number of those received into the Church the past year was smaller than in the preceding year, and those accepted have been subjected to closer examination. At the last three communion seasons the entire time of the session was given to cases of discipline, and no new members were received.

The people felt this keenly, and realized the force of it. Even in the villages as many as a hundred people would gather for prayer before daylight, and the burden of their prayer was that God would again set them right with Him.

Preaching in Ashanti

THE Wesleyan Methodist Missionary Society reports a remarkable awakening in Ashanti, on the Gold Coast, as a result of the work of a Christian preacher not attached to any particular denomination. It is said that in three months this prophet in a most unassuming manner has preached in the towns and villages of Ashanti, and awakened the people to a sense of their sinfulness and idolatry. Chiefs and people have confessed their faith in Christ in such numbers that, for the moment, it is impossible to find either accommodation or teachers.

Church Pews from Sacred Trees

SACRED groves are numerous in the Kenya Colony, and such is the popular veneration for them that it is difficult to think of anyone being allowed to cut down one of the trees. At one of the stations of the Church Missionary Society, the mission adherents, when erecting a new church, were faced by a shortage of wood. They approached the heathen elders for permission to cut down trees, and, strange to say, they were allowed to take what they needed from the sacred grove of the village. In that station today trees from the sacred grove form the seats of the house of God, one of the many marvelous changes to be seen in the colony.

EUROPE

Carrying Texts Through Italy

COMMANDER SALWEY and another Salvation Army worker recently made a tour of Italy carrying "sandwich boards" on which were exhibited Gospel texts. Their method was to walk very slowly through the crowds in cafes, arcades and other centers where large numbers of people were congregated. In Florence, Naples and some other cities the two workers addressed the crowds through an interpreter, and distributed copies of the Gospel which were gratefully received. In Spezia, indoor meetings were held on Sunday, but not without some opposition. In most places, the police were the ones who tried to block the way. In all, eleven cities and one village were visited, and the results were most encouraging.

Superstition and the Gospel in Belgium

FAIRS and religious festivals offer wide opportunity for street preaching in Belgium. At Bruges, where about a hundred thousand people were gathered for the procession of the "Holy Blood," (some of the supposed blood of Christ which is carried through the streets after a travesty on the events of His life) we sold almost six hundred Bibles and Testaments. At Hal, the day of the procession of the Black Virgin (a statue of Mary which is supposed to have come to life several centuries ago, and to have saved the city from bombardment though she herself was burned black with powder) three hundred and seventy-one Bibles and Testaments were sold. At Ath and in three surrounding villages the sale was about three hundred on that same day, and there was no fête, procession or

market to draw special crowds. At Walcourt, at the procession of the Virgin in the Tree (several years ago a statue flew down from heaven and lodged in a tree and is still there to confound skeptics!) 200 New Testaments and 16 Bibles were sold. These meetings are not simply the affair of a street vendor selling a book, but the Gospel is faithfully preached in five minute messages and in song. We try to train the workers to so speak that a stranger passing by could be saved by a single testimony. One of our speakers at Bruges testified that he had been saved on that very spot at our street meeting a year before.

Mission Work in Albania

THE American Methodist Church, at the request of the Albanian Government, is planning to establish a modern educational system in Albania. A deputation consisting of Bishop Blake of Chicago, Dr. B. M. Tipple of Rome and Prof. Jones of the University of Chicago, have gone to Durazzo, and will also visit Montenegro to make observations of the field.

Effectual Fervent Prayer

MR. BORRESCEN of the Danish Santal Mission was once asked while home on a furlough to preach at a missionary gathering in Jutland. The meeting was announced to take place in a large barn, but so many people tried to crowd in that Mr. Börrescen decided to preach outside, with a farm wagon as a pulpit. Clouds threatened an immediate downpour, but the missionary prayed: "Dear Father, Thou seest that many of us are gathered here to learn about the things of Thy Kingdom. Grant us fair weather so long as the meeting shall last." There were two ministers in the crowd, and one of them said: "He speaks too boldly. I would not pray that way to God," and the other said: "No, I would not dare pray that way, but perhaps this man knows God better."

Not a drop of rain fell during the service and the listeners were deeply impressed. *Missions—Tidning.*

Agricultural Institute in Thessalonica

THE Thessalonica Agricultural and Industrial Institute at Salonica, Greece, was incorporated in 1904 under the laws of New York State, and is diligently training a nucleus of boys to go out and teach the dignity of labor, the value of strong character and most important of all the Gospel of Christ. One-fourth of the students are refugee orphans, and ten nationalities are represented,—living together yet not hating each other. This fact alone is significant. This American school has been called the "Hampton of Macedonia."

Both church and government are in sympathy with the School. Venizelos said of it: "I wish we had ten more like it." Men of influence are glad to employ its students in positions requiring special trustworthiness. Unusual war conditions have caused a deficit of $3,000 on which interest must be paid. Funds are also urgently needed for an additional dormitory and for further equipment. Any contributions will be gratefully received by the Treasurer, William B. Isham, 17 Battery Place, New York City.

LATIN-AMERICA

Crowded Conditions in Porto Rico

THE population of Porto Rico has reached approximately four hundred people to the square mile. This makes a serious problem for a land which depends almost wholly upon agriculture, and where only one-fourth of the territory is under cultivation. Thirty-five per cent of the population is of school age, yet only forty per cent of this number is in school, owing to the inability to build and rent enough school buildings to meet the situation.

The Methodist Episcopal Mission in Porto Rico has a church membership of 4000 and a Sunday-school membership of about 7000. These native Christians are unusually devout and reverent. *Christian Advocate.*

Madame Carranza

THE widow of the late Gen. Jesus Carranza, has joined the Methodist Church in Saltillo, bringing with her her daughter and other members of her family. The story of her religious experience is interesting. Her father was a Protestant minister and the doctrines of the Protestant faith were instilled into her as a child. When she grew up and married a Catholic, the demands of the society in which she moved made her leave the religion of her childhood. Now, as a widow, she has returned to the evangelical faith and expressed a great desire to spend the remaining years of her life doing all she can to bring others to a knowledge of the Gospel. She owns property in Monterrey, and on Easter Sunday offered as her love gift to the Saviour, a block of land containing a two-story building where services can be held at once and where it is hoped a day school will be opened later for the children in that part of the town.

Reforms in Chile

CHILE, the "Shoe String Republic" of South America, is rich in natural resources and has been prospering materially in recent years, but political strife has kept the country back. Last year the old oligarchy that has held sway for more than a decade was overthrown in the elections, and liberty triumphed. An intelligent liberal president was elected amid general rejoicing. He has taken steps against political corruption, the liquor traffic and social vices. As a result, the missionaries find their cause more generally respected, and doors are more open to their message.

The Instituto Ingles for boys, conducted by the Presbyterians, and the Santiago College for girls, conducted by the Methodists, are well known as among the great moral influences in the city of Santiago. Missionaries who teach in the university, lead in temperance reform, work with men and women students who are getting Christian literature before the public through a downtown bookstore, are making Christian influence felt as in few centers in Latin America. One of the outstanding reasons for such splendid influence in the community is the spirit of unity and practical cooperative work carried on by the Methodist and Presbyterian missions, and the Y. M. C. A. and Y. W. C. A. Added to the cooperative work in the union seminary, the union paper and the union bookstore, they have this year held a union summer conference on the new Methodist farm in the South with most gratifying results.

Neglected but Faithful

FOR three long years no missionary had revisited the little town of Tibagy, an outstation of Ponta Grossa, Brazil. Scattered over a large district, the people said they thought they had been forgotten by the Church. These people are the pioneers of Brazil. The county of Tibagy, though half the size of England, has only 80,000 white inhabitants. The believers, though no missionary had come to them, continued to hold services, gathering on Sundays in some central house, and once a month in a more extended district. Not only this but they have taken up a collection in order to send some one with the Gospel to those who have not heard as much as they. When the missionary finally reached there he found 27 people ready to be received into the church, and nine regular points for service.

NORTH AMERICA

Recruiting for the Ministry

A SERIOUS situation confronts the Christian Church today in the shortage of men studying for the ministry. The student body of the Presbyterian Theological Seminary in Louisville, Kentucky, have therefore started a significant movement looking toward enlistment. A short time ago they sent to each of the seminaries of the Church a request that each

graduate and student would preach at least one sermon during the coming year on the call to the ministry, or to some definite form of Christian service.

Hearty responses were received. The effectiveness of the appeal, however, will depend in large measure upon the parents, and the students are asking the cooperation of Christian fathers and mothers.

Christian Observer.

Society of the Open Bible

WHITEFIELD, New Hampshire, has a new organization called "The Society of the Open Bible." A year or so ago one hundred people of all ages and occupations undertook to keep their Bibles open continuously in homes and offices with the following results in mind: Encouragement and help in memorizing; effect upon the children of a household; possible influence upon visitors or callers; message of helpfulness or restraint.

Christian Intelligencer.

School of Missions

THE Kennedy School of Missions in Hartford, Conn., this year completed its first decade of service. The total number of students registered has been 304, not including students of the Theological Seminary or the School of Religious Pedagogy. The number of former students now officially connected with Mission Boards is 242. These represent every great mission field. The purpose of the School of Missions has been to furnish special missionary preparation to candidates who had completed their general preparation, as well as to guide furloughed missionaries in their further studies.

Work Among Crow Indians

AT Pryor, Montana, where the Baptist Home Mission Boards maintain a Crow Mission Station, the Indians have built their own school house and pay for most of the school expenses aside from the teacher's salary. They have their own school board, and could give the average public school trustee some helpful ideas. They take their office seriously, pray over their problems and visit the school at least once a week. At Pryor a number of incoming white settlers have been received into the membership of the Indian Baptist Church.

At Wyola, Montana, another station under the direction and support of the American Baptist Home Mission Society, the Indians are paying their teacher's salary in the mission day school. On the school board here they have Barney One Goose, Yellow Mule, Levi Yellow Mule, Walter Jackrabbit and Steve Cannot Be Shot, a harmonious group who are keeping their school well up in the foreground. *Coe Hayne.*

Itinerating in Quebec

A TRAVELING missionary in Quebec, Rev. P. Beauchamp, reports that he found ten Protestant families in one settlement who hold monthly services in a home where the mother is a Catholic, but whose husband is a Protestant and she invites her Catholic friends to the meetings. A congregation of twenty-three are thus ministered to by the traveling preacher.

Parent, a divisional point on the Transcontinental Railway, is a growing center with thirty Presbyterians, as well as representatives of other Protestant churches. The Sunday-school is taught by the Protestant school teacher, and the people are anxious for a church. In Donnacona, a paper company employes five hundred men and has planned a model town. The fifty-five Protestants hold meetings every other Sunday in the hotel waiting room, the manager of the company helping in a practical way. Occasional services are also held at Portneuf.

In Montmagny the population would be entirely Roman Catholic were it not for eight Protestant families, and about ten single persons who are needed to help develop some of its

industries. A monthly service is held in the homes of the people.

Summing up his tour, Mr. Beauchamp shows that he traveled 20,000 miles, walked 200 miles, drove 100 miles, made 350 calls, and held 83 services. The attendance totalled 1,522. Seven baptisms were conducted as well as three communion services and twenty-six different places were in his itinerary.

Presbyterian Witness.

ISLANDS OF THE SEA

A Moro Steward

BISHOP BRENT tells of a battle scarred Moro chief named Ynok who became infected with acute blood poisoning, just as an American Christian hospital was being established in his territory. He was induced to go as a patient to the hospital. He grew worse, but at a most critical moment he insisted on leaving the hospital and going home. Instead of dying, as everyone expected, he got well. When he recovered he came back to the hospital and said: "Doctor, I suppose you thought I left the hospital disgusted because I did not get well!" The doctor responded, "Yes, we thought so." Ynok replied, "You are quite mistaken. You know I am a chief of influence. I love my people. I said to myself, 'Now my people must have the benefit of all the good that you are getting. But they are a very suspicious people. If I die, my people will say, 'The Americans have killed our chief.' So I went home to die."

A sense of stewardship made Ynok willing to lay down his life, if need be, in order that his people might have the blessings brought by Christians.

Fifty Years' Work in New Guinea

THE New Guinea Mission of the London Missionary Society celebrated its Jubilee July 1st. Very little was known of the country or of its inhabitants fifty years ago, and that little was not encouraging, although the Island had been visited at various points by Portuguese, Spaniards, French, Dutch and English navigators. Rev. S. M. McFarlane and A. W. Murray, pioneer missionaries, established their first base on Darnley Island. Dr. W. Wyatt Gill and six Raratongan teachers were added the following year, among whom were Piri and Ruatoka, prominent in the later development of the Mission. Two great missionary names are conspicuous in the history of this work,—Dr. Lawes and James Chalmers.

For twenty years the L.M.S. was the only missionary society in New Guinea (except for a small Roman Catholic Mission on Yule Island.) In 1891 the Wesleyan Mission was founded by Dr. George Brown, and the Rev. Dr. W. E. Bromilow. In the same year the Anglicans entered on the work. A division of territory was agreed upon, and this arrangement has been maintained with satisfactory results.

MISCELLANEOUS

Present and Future Problems

THE following figures were recently published in *The Missionary Outlook:*

The 80,000,000 people of Central Africa are still pagan.

Sixty million or 80,000,000 boys and girls of school age in China are growing up with limited educational advantages.

More than 99 per cent of the college students in South America profess no belief in God.

Ninety-nine per cent of the women of India may be classed as illiterates.

One-half of the world's 600,000,000 boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, and never have had a Christian home.

American Baptist Missions

THE American Baptist Foreign Mission Society, together with the Woman's Society, is the fourth in the world in size. The 107th Annual Re-

port declares the past year to have been the best in the Society's history. The organization has ten fields,—Japan, East China, South China, West China, the Philippines, Burma, Assam, Bengal-Orissa, South India and the Congo, besides the work it is doing in many countries of Europe.

It had 833 missionaries, 7,000 native workers, 1,834 organized churches, 3,429 regular meeting places, 200,000 church members, and 11,000 baptisms last year; there are thirty-two theological seminaries and training schools, four colleges, 2,737 schools of all grades with 89,752 under instruction, twenty-four hospitals, and sixty-two dispensaries which gave 364,959 treatments. These figures do not include Europe, where the greatest advance of the year is reported.

As rapidly as native Christians are capable of assuming responsibility, new stations are opened.

Watchman-Examiner.

Zionist Leaders Disagree

DIFFERENCES have arisen among Zionist leaders, chiefly in regard to the disposition of the funds to be collected for the restoration of Palestine, one opinion being that all such money must be used for direct work in Palestine and another that part may be used in any land where Jews dwell. Further divergence has to do with the methods of raising money. These differences are unfortunate at a time when the need for practical work in Palestine is most urgent.

The American Palestine Company was launched at a dinner given in New York last March, and proposes to undertake industrial development in Palestine on a large scale. Nearly a million and a half of the five millions proposed capital was subscribed at this dinner. *S. S. Times.*

OBITUARY NOTES

Dr. Christie of Tarsus

REV. THOMAS DAVIDSON CHRISTIE, veteran missionary of the American Board and President of St. Paul's Institute in Tarsus, died May 25, in Pasadena, Cal., in his seventy-ninth year. Dr. Christie joined the Central Turkey Mission in in 1877, and after serving for a time at Marash, he founded and developed St. Paul's Institute at Tarsus. Dr. Christie was an accomplished linguist and his scholarship received special recognition from Aberdeen University, as well as from many American universities.

A Christian Consul in Turkey

MILO A. JEWETT, a physician and later American consul in Turkey, was born October 27, 1857, at Sivas, where his father was located as a missionary of the American Board. After being educated in the United States, and serving ten years as assistant superintendent in the hospital at Danvers, Massachusetts, he accepted appointment as consul to Sivas in 1892. He was well fitted for his post, and deeply in sympathy with Christian work. During the Armenian massacres of 1895, when many Protestant pastors were imprisoned, Dr. Jewett rendered valuable aid. He was fearless, resourceful, tactful, and worked to the limit of his strength. In 1905, he was promoted to Trebizond, and in 1911 was made consul at Kehl, Baden, Germany, where he remained until America entered the war in 1917. Then he was appointed to Troadbjern, Norway, where on February 25, 1921, he died of heart paralysis. *Henry T. Perry.*

James M. Farrar of Brooklyn

REV. JAMES McNALL FARRAR, D.D., President of the Reformed Church Board of Domestic Missions since 1911, died suddenly at Mahwah, N. J., June 22, in his 68th year. Dr. Farrar was for many years pastor of the First Reformed Church of Brooklyn, and at the time of his death was acting pastor of Ramapo Church in Mahwah.

THE MISSIONARY LIBRARY

The Message of Sudhu Sundar Singh. By Canon B. H. Streeter. 12mo. 209 pp. $1.75. The Macmillan Co. 1921.

This is a very remarkable book about a very remarkable man. Sadhu Sundar Singh shows the power of an Oriental interpretation of Christ. He is a Christian mystic, a holy man full of humility who follows the example and teachings of Christ literally; who thinks in Oriental imagery; who suffers joyfully; who serves self-sacrificingly; and who lives triumphantly. Those who have met the Sadhu are reminded of Christ and see in him a man of about thirty-two, full of peace, of joy, of power. He has had unusual experiences, some of them apparently miraculous. His messages and conversation are full of epigram and parable. They are wonderfully stimulating and illuminating. The Sadhu's views on heaven and hell, on Christian unity, on sin and salvation, service and suffering are unique and wonderfully helpful.

Canon Streeter has not attempted to give a biography of the Sadhu or an interpretation of his unique character and experiences, but has pictured the man and reported his message. Any one who reads this volume thoughtfully cannot fail to be interested and spiritually benefited. Seed thoughts for many sermons are to be found here, and food for spiritual life.

Jesus in the Experience of Men. By T. R. Glover. 12mo. 253 pp. Association Press, New York. 1920.

In contrast to the practical experience and personal knowledge of God as shown in the life of Sadhu Sundar Singh, Dr. Glover gives us the human philosophy and theoretical interpretation of Christian experience. He does not emphasize divine revelation, faith in God, or complete surrender to Christ as the son of God. Many who have found help in the author's previous volume on "Jesus of History" will be disappointed in the scholarship and spiritual insight of these studies. They are not worthy of the unstinted praise given by the Y. M. C. A. press notices.

Many of Dr. Glover's statements seem to us to ignore recorded facts of the Bible and to do violence to the teachings of Christ and the apostles. He says, for instance, that Pilate and Herod inflicted on God the most awful disaster that could be conceived —"in capturing the Son of God." He refers to the "defeat of Christ on the Cross" and seems to put the story of the conflict of Christ and evil powers as told in the New Testament in the same class as "Paradise Lost."

There is no attempt to distinguish between the tentative conclusions of modern scientists and psychologists and established facts of history, science and revelation. New Testament belief in demons is classed with the superstitions of the middle ages. Dr. Glover states that Christians (including Christ) "borrowed from the Jews the idea of the Judgment Day and developed it along the line of the Greek philosophic myths." (p 18.) He says that Jesus was "condemned because He was unpopular" apparently forgetting that His triumphal entry was only five days before His crucifixion. He declares that the word "salvation" was adopted by the Church in preference to "the Kingdom of God" because of the "transplanting of the Gospel to Gentile ground." This overlooks the fact that "Jesus" means Saviour and that the term "salvation" is especially found in the Epistle to the Hebrews. The apostles preached the Kingdom of God to both Jews and Gentiles until it was rejected, and simultaneously proclaimed salvation by faith in Jesus Christ.

While the volume contains many helpful thoughts, Dr. Glover's inter-

pretation of the Atonement, the Lamb of God, forgiveness of sin and immortality are based on transitory human philosophy rather than on the unshakable divine testimony, where its statements do not coincide with his philosophy or experience. His conclusions are therefore based on rationalistic criticism rather than on the Word of God.

World Friendship. By J. Lovell Murray. 12mo. 186 pp. Missionary Education Movement. 1921.

The many sided work of the foreign missionary is most interestingly described in this study book. With an abundance of facts and striking incidents Mr. Murray tells the fascinating story of what the Christian missionaries are doing in medical missions, in education, in industrial and agricultural work, through literature, in social reform, by evangelistic effort and in the betterment of international relations. Men and women who take no interest in missions because they think the work is theoretical and spiritual, have their answer here. Mr. Murray introduces us to many of the famous missionaries of the past and present, and shows clearly the vastness, variety and transforming character of the work. Any one interested in human progress and in service to men and women will be captured by this record of achievement. At times the style savors of slang, but the author holds the attention throughout.

From Survey to Service. By H. Paul Douglass. 12mo. 182 pp. Missionary Education Movement. 1921.

What follows a survey that reveals need for moral reform and religious instruction? Knowledge creates responsibility. The Christian Church in America should know the facts as to the industrial, physical, moral and spiritual conditions in this country and should then energetically apply the Christian remedy to cure the diseases of the body politic. Dr. Douglass, in this Home Mission study book, presents some of the facts revealed in recent surveys and then calls for Christian service to remedy unhealthy conditions on the frontiers, among Negroes and immigrants, in cities and rural communities and industrial enterprises. The volume has a wealth of important facts but is more successful in diagnosing the disease than in prescribing the remedy.

Under Many Flags. By Katherine S. Cronk and Elsie Singmaster. 12mo. 136 pp. Missionary Education Movement, New York. 1921.

One will look far to find a more captivating volume of true stories than these glimpses of the lives and adventures of eight missionary heroes and heroines. There are the stories of Cyrus Hamlin, his bakery and his college in Constantinople; H. C. Tucker, the pioneer Bible man in Brazil; Barbrook Grubb in the wilds of Paraguay; Mary Slessor, the lone "White Queen" among the blacks of West Africa; Albert Shelton, the man captured by bandits on the eastern border of Tibet.

The stories with a message are not only more interesting than fiction to juniors and intermediates for whom they are written, but also are suited to adults and for reading circles.

The Case of Korea. Evidence on the Japanese domination of Korea and the Korean Independence Movement. By Henry Chung, A.M., Ph.D. Foreword by the Hon. Selden P. Spencer, U. S. Senator from Missouri. 8vo. 365 pp. $3.00. Fleming H. Revell Co., New York and Chicago.

"Americans want facts," says Senator Spencer in his introductory Foreword. Dr. Chung, a member of the Korean Commission to America and Europe, gives these to all English-speaking peoples in this able presentation of evidence from the Korean standpoint. Americans in Korea know the facts about the conditions of the Koreans under Japanese rule, but Japanese officials object to the publication of these facts. Dr. Chung is outspoken but conservative and just in his statements concerning Japanese rule in Korea, and these can be vouched for by foreigners who have personally witnessed incidents to which he refers.

What answer can Japan give to the accusation that she obtained military possession of Korea during a Treaty of Alliance between Korea and Japan against Russia, in which she guaranteed the independence and territorial integrity of Korea, and yet has kept possession of the country? What answer can be made to the atrocity statistics compiled by Dr. Chung in Appendix III and in various other chapters? These are among the many pointed questions raised by Dr. Chung.

Japan may protest that she has uplifted Korea, but Dr. Chung declares that this has not been either a moral or an intellectual uplift, and quotes facts to prove his statements. It is certain that the burning of churches and schools and the introduction of houses of prostitution and opium joints under government protection do not tend to moral or intellectual uplift. While Japan has built good roads, water-works, railroads, etc., Mr. Chung declares that these are for militaristic uses and have been built with Korean money and resources. Japan has increased the Korean national debt nearly fifty millions, and has collected excessive taxes of fifty or sixty millions more.

As evidence that Koreans are capable of governing themselves, Dr. Chung says "that any people capable of organizing and carrying on the Independence Movement in the face of Japanese censorship and of overcoming the obstacles that they have been forced to overcome by sheer force of organizing ability and fidelity to purpose, can govern themselves, with those obstacles removed. He also answers the arguments advanced that Japan needed to take Korea for colonization and because they are sister peoples.

While the Japanese people as a whole are not responsible for Korean atrocities, the military authorities are responsible for destroying villages and maltreating innocent men and women. It is time that Japan wiped from her 'scutcheon the blot caused by her own zealous and cruel officials. She is before the judgment bar of the nations and of God.

The Home with the Open Door. By Mary Schauffler Platt. 12mo. 61 pp. $0.75. Student Volunteer Movement, New York. 1920.

Home makers in all lands will be greatly interested and helped by this little book. Many who recognize the value of a Christian home in America, do not realize the additional influence and testimony of the Christian home in foreign mission fields. It presents a new and practical ideal in lands where husband and wife are master and slave, or only male and female, where polygamy brings discord and degeneration; where comforts are lacking and filth abounds; where children are allowed to run wild; where there is little or no religious training, or where fear of evil spirits is the basis of religious rites and teaching.

Mrs. Platt, whose parents, grandparents, husband, brothers and herself have been missionaries and have made missionary homes, gives a picture that is appealing, and will be an inspiration to all those who seek to establish ideal homes in any land. She describes the atmosphere of the Christian home, and the dress, conversation, actions, furnishings and habits that lift up the customs of non-Christian peoples.

Friday's Footprints. By Margaret Applegarth. 12mo. $1.50. Judson Press, Philadelphia. 1920.

In her own unique and fascinating style, Miss Applegarth tells thirty-nine true missionary stories. They relate to various mission fields and types of people, and in their narration show skill and an understanding of both missions and young people. They have true human interest that stirs the heart and prompts to action. Do not allow your boys and girls to read this book unless you want them to become interested in helping other boys and girls at home and across the seas.

A Castaway in Kavirondo. Illustrated. By A. M. Elverson. 16mo. 134 pp. Two shillings. Church Missionary Society, London, 1920.

In her own simple fashion "Owite" tells why she wore a charm, how she came to have a burned hand, what games she played, the customs at funerals she attended, how she came to attend school, why she ran away from home and how she became a Christian. This young girl's life in Central Africa is full of interesting incidents, making a very readable and instructive story for children of junior grade.

Lectures on Systematic Theology. By Charles G. Finney. 8vo. 622 pp. $4.00 net. Geo. H. Doran Co., New York, 1921.

The first edition of these lectures by the great revivalist and founder of Oberlin College, were printed seventy-five years ago. They are worth reprinting and worthy of study, for Charles G. Finney knew God, knew his Bible, knew men and knew how to bring these all together. His lectures are on moral government, moral obligation, moral action, moral law, attributes of love and selfishness, human government, moral depravity, atonement, regeneration, natural ability, repentance, faith, justification, sanctification and similar subjects. They are logical, scriptural and practical, and are as applicable to modern life and thought as they were to the time when first delivered. They will prove an antidote to much modern ignorance and loose thinking if the preachers and teachers of today will take Dr. Finney's medicine and follow the same Great Physician.

In His Steps Today. By Charles M. Sheldon. 12mo. 192 pp. $1.25. Fleming H. Revell Company, New York, 1921.

About twenty-five years ago there appeared a story entitled "In His Steps," or "What Would Jesus Do?" It has since been translated into many languages and twenty-two million copies have been sold. Those who look for a similar popular story in the present book will be disappointed. Dr. Sheldon's new book is in the form of dialogues or discussions between Christ and men on such topics as farming, mining, politics, churches, the press, etc. The facts brought out and the exchange of views stimulate thought, and Christ expresses His ideals, but there is no literary merit in the volume, no powerful presentation of the Christian solution for modern problems, and altogether too little direct reference to Scripture to show the Biblical basis for opinions expressed.

EDITORIAL AND BUSINESS CHAT

Growing Circulation

This number of the Review goes to the largest number of paid subscribers in our history. This growth is due to the increasing conviction as to the value of the Review to all who would keep informed on world wide conditions and Christian progress, to persistent and intelligent promotion through our Circulation Department, to the hearty cooperation of many Home and Foreign Mission Boards who have recommended the Review to their constituents, and to the very effective presentation of the magazine at the summer conferences. If the friends of missions will help to introduce the Review more widely they will render a great service in extending the knowledge of missions, and in enlisting missionary workers.

Effective Cooperation

By including the Missionary Review of the World as one of the essential sources of information for all of their mission study classes, the Department of Missionary Education of the United Christian Missionary Society has secured the largest number of new subscriptions ever received through the cooperation of any denominational Board or Society. Thus far, 394 new subscriptions have been received from this source, and more are expected.

At Northfield last summer the largest number of subscriptions ever taken at a single Conference were obtained through the effective presentation of the Review by Mrs. E. C. Cronk with the help of other leaders. Two hundred and fifty-two subscriptions have already been secured from this Conference.

Congo Conference Prohibited

The General Conference of Protestant Missions in the Congo which was announced for November, 1921, has been prohibited by the new French Governor-General at Brazzaville, where the Conference was to have been held. The irrelevant reason given was the "delayed determination of the political régime in the Kamerun." It is now planned to hold the Conference at Bolenge, near Coquilhatville, Congo Belge, October 30 to November 7, 1921. About one hundred delegates from Sweden, Belgium, America, and possibly France and England are expected.

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